

The Ebla tablets — their significance

Wally van de Kleut
Edmonton

The discovery of the Ebla tablets may prompt an extensive revision of the Old Testament, according to Professor Michell Dahood, a Jesuit priest.

A Biblical scholar with the Pontificio Instituto Biblico in Rome, Father Dahood is president of the Catholic Biblical Association in North America, and has written for several religious publications.

Father Dahood, currently translating the texts, lectured recently at the University of Alberta, in Edmonton, on the topic, "Are the Ebla Tablets Relevant to the Bible?"

The more than 50,000 cuneiform tablets and fragments, which date back to at least 3,000 B.C., were unearthed at the ancient Syrian city of Ebla between 1974 and 1976.

Of the 4,000 unbroken tablets approximately 2,000 have been published. Although complete translation and organization of the texts is years away, the tablets have already caused a great deal of debate.

A large majority, or about 70 per cent, of the tablets are economic and administrative in nature. There are also diplomatic texts, as well as tablets which list objects in a scientific manner in either one or two languages.

In addition, there are 114 tablets which are clearly bilingual in character. One of the languages is Eblaite; the other is written in cuneiform, which is believed to be invented by the Sumerians of the Persian Gulf area. These tablets are very informative because, by analyzing an Eblaite word relative to a cuneiformic designation, a researcher can learn more about both languages as well as the cultures out of which the languages developed. There are 2,300 Sumerian 'words' with 1,900 Eblaite equivalent definitions on these tablets.

Through the course of his lecture Father Dahood gave many examples from his research of his linguistic methodology. He has found that ancient Hebrew has been instrumental in determining the meanings of various designations in the texts.

"The language of Ebla is not

Hebrew," said Dahood; "rather it is Canaanite along with other Canaanite languages." Nevertheless, Dahood has reached the tentative conclusion that Eblaite is an old Hebrew language — "Of all ancient languages, including Ugaritic, Eblaite seems the closest relative to ancient Biblical Hebrew."

"After 2,000 years of study, 25 per cent of Biblical Hebrew has not been rigorously translated," said Dahood. "A lot of our understanding of Hebrew is the result of educated guesses. Of the 8,000 or so words in Biblical Hebrew, 1,700 are single-occurrence words, which are particularly difficult to translate."

Details

Since Biblical Hebrew and Eblaite are so closely related, the Ebla tablets should continue to aid scholars in understanding the Bible and the Hebrew language.

For example, only five of the Hebrew calendar months are named in the Bible. In the Ebla tablets there are two complete calendars; an older one, and a newer more theological one, both of which give clues to the complete Hebrew calendar.

Dahood has found approximately 10,000 place and person names in the Ebla tablets. The texts include a geographical atlas which lists the cities of Sodom, Gomorrah, Admah, Zebolim and Bela, among others, in the same order that they appear in Genesis 14. Moreover, the column including the city of Sodom appears to list the names of cities situated along the salty Dead Sea, leading one to conclude that Sodom was on the coast of the Dead Sea.

Another example of the significance of the Ebla tablets can be illustrated in reference to Job 29:18, where the English translation reads, "...like the sand I will multiply my days." The Hebrew word, 'hol', has been translated to read 'sand', whereas Dahood believes that the Sumerian and Eblaite words for phoenix found in the tablets are a better translation of the Hebraic root. The result is a verse which is more internally consistent and imaginatively richer: "Then I thought, 'I shall die in my nest/and like the phoenix I will multiply my days.'"

Dahood illustrated many other simi-



Professor Michell Dahood

larities between the Eblaite and Hebrew cultures. Common names to both languages, such as Hagar, Amalek and Keturah, have been hitherto unwitnessed outside of the Bible. The existence of the names Abraham and Isaac in the Ebla tablets suggests that Abraham belongs in the third century B.C., rather than the second.

Furthermore, said Dahood, "many of the key Hebrew terms of the creation story are now being seen for the first time outside of the Bible in the Ebla tablets."

The tablets also record that the city of Ebla had a population of around 260,000, indicating that, along with Egypt and Mesopotamia, Canaan was a centre of culture and learning as well.

Prior to the discovery of the Ebla

tablets the area of Canaan was thought to be simply a land bridge between the centres of Egypt and Mesopotamia. This no longer appears to have been the case.

The significance of the Ebla tablets to the Bible is at least three-fold: the texts alter some scriptural interpretation, provide supplemental Biblical knowledge and, validate the Bible as an historical document.

It seems then that the Ebla tablets are not only relevant to the Bible, but their discovery and translation will leave a considerable impact on the fields of linguistics and ancient history as well.

Mr. van de Kleut is a staff reporter working out of Calvinist Contact's Edmonton office.

Urbana '81 stresses word and deed

URBANA, Ill. (EP) — Missions as service and witness was the consistent theme underscored by speakers at Urbana '81, Inter-Varsity's 13th Student Missions Convention. "If we're ever going to do the job of getting the Gospel to all the world and penetrate cultures with it, we're going to have to break out of our false distinctions between secular and sacred," said evangelist Billy Graham to the 14,000 delegates, which were mostly university students. Service functions such as business and trade skills are no less important in the mission of the church than witness functions like preaching and evangelizing, Graham said.

Students came from more than 22 nations to the snowy University of Illinois campus to hear the challenge of missions and to explore their next step toward a cross-cultural ministry. A Nigerian church leader, a black pastor from San Diego, and a woman missionary from New Guinea were among the many convention speakers and workshop leaders who helped students fill in the pieces to the world mission puzzle.

George McKinney, pastor of San Diego's St. Stephen's Church of God in Christ, noted Jesus' grief at the "injustice, oppression, and sins of the city." He urged students to consider

the city a mission field; healing its wounds would take a full range of vocational and professional skills. Salvation Army major Eva den Hartog touched the sensitive nerve of Western affluence when she said, "We are living in heaven compared with the millions of people living in inhuman conditions, what I call hell."

Students, came to Urbana '81 with strong vocational interests in cross-cultural missions, and many had spiritual needs of their own to be met. The convention's climax came on the fourth night, December 30, when Graham challenged delegates to total commitment to Christ. About 400

students stood in the cavernous Assembly Hall to receive Christ as Lord, while thousands filled in cards to register their decisions for missions.

Concerns over world political crises found expression at several points during the convention. Prayer for Poland was offered at plenary sessions; world food shortages and the needs of political refugees were raised on seminars and press forums. Students who fasted on Tuesday noon helped raise \$15,000, which was given to Voice of Calvary (Jackson, Miss.), the World Relief Commission of the National Association of Evangelicals and Food for the Hungry.

Viewpoint

First, second and third world?

The world we live in is filled with tensions. There are tensions within nations, as in Northern Ireland, El Salvador, Poland, and Canada itself. There are tensions between the rich nations of the north and the poor countries of the south. There are tensions between Russia and Moscow, with western Europe caught in the middle. And so one could continue for a long time.

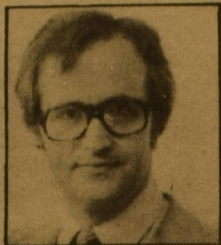
Because of these tensions, the world is engaged in an arms race which consumes an ever increasing amount of resources that might otherwise be used for much more constructive purposes — such as improving agricultural production in the poor countries.

Any effort at easing these tensions requires a proper understanding of the opposing forces that create them. We realize that when it concerns tensions on a small scale. For example, when a congregation is divided on the issue of women in office, it really helps to know whether the line that divides the opposing groups is the one between conservatives and progressives, between an orthodox faction and a liberal faction, between men and women, or between those who read the Bible in this way or that way. A misreading of the line that divides the congregation involved will only intensify the problem.

This also holds for tensions between peoples and nations. The point I want

to make in this article is simply this: the way in which today we divide mankind into the first, second, and third world is largely wrong and in turn adds to the tensions we try to ease.

By the first world we have in mind the democracies of western Europe and North America, with the United States in the lead. Of late, Japan is



Bernard Zylstra

Editorial

also allowed within this group.

The second world comprises the communist countries, with Russia at the head. The third world embraces the rest of the world's peoples which live primarily in Asia, Africa and South America. At times one hears of the fourth world. This then refers to the countries that are so poverty-stricken that they hardly play a role in world affairs at all.

How did we ever arrive at these lines of dividing mankind? What standard determines to which "world" a nation belongs? The basic measuring rod is really the one of economic

growth. This is how the argument goes. We in western Europe and North America have developed such a sophisticated technology that we are ahead of everybody else in both agricultural and industrial development. This makes us first.

After having assigned this place of superiority to ourselves we conclude very quickly that the communist world

one. Since the end of the last world war, both of these world powers have been engaged in a never-ending arms race that has led to nuclear arsenals so powerful that either Russia or America is in a position to destroy the world's population ten times over. There seems to be no way of unlocking the tension between these giants.

In the second place, this way of looking at the world implies that just about any problem that arises anywhere in the world is interpreted in the light of the conflict between Russia and America. Whether we are dealing with Korea in 1949, the Vietnam war in the sixties, the tensions between Greeks and Turks on Cyprus, the conflict between Israelis and Palestinians in the Middle East, the rejection of the Shah in Iran by his own people in 1978, the revolt of the poor against their semifascist governments in Central America, or the conflict between black and white in South Africa — we tend to view all of these problems in terms of a global conflict between the first world and the second world, between Russia and America. And precisely that way of understanding these problems blocks the path toward solving them.

Dr. Bernard Zylstra is Principal of the Institute for Christian Studies in Toronto. He teaches political theory.

Christian school teachers should promote within public system

Christian education at all levels is the need of the hour if we are to build a positive Christian witness in Canadian society today. These Christian schools can help shape the kind of Christian graduates so essential to a public witness in all of life.

And we have much to be thankful for in the development of Christian schools in Canada. The last 20 years have been spent in building the schools and spelling out what Christian education means.

In doing so, we must not forget one very important thing: Christian schools were also set up as a witness to our Lord and Saviour in the field of education. No doubt, the very existence of our schools is a witness. Stones do speak as a testimony to our neighbours. It is not uncommon in these days of improved promotion to find Christian schools that have a high profile in the community — and even among politicians. Our request for justice in educational funding means we have had to explain our schools and why they exist to the general public.

But there is one large gap in this contact with the community that must be filled if we are serious in our aim to

make our schools and our program a witness. Our teachers and principals must explore ways of sharing their Christian educational insight and practice with educators in the public schools.

If our schools are to be an educational witness, then our Christian educa-

tors can help each other.

—Meet with teachers in the public system who teach the same grade level or subject area. Explain what our curriculum goals are. If, in fact, we are offering an academically sound program let's let others see it.

—Share our materials with colleges



Ben Vandezande

Politics

tors must take a lead in that. Our teachers should personally meet with other educators to discuss their respective views.

That could lead to several actions:

—Regular meetings with Christian teachers in the public system. Share materials to see what they can do within the system. Our teachers can join a local Teacher's Christian Fellowship Group so that Christian educa-

of education that are engaged in teacher training. There is a lot of prejudice about Christian schools among educators and this is certainly one place to neutralize it.

(For the past three years I have taught a course on "How to Teach the Bible" to teachers training for public school classrooms. Inevitably that provides excellent contact with both staff and student.)

—Develop closer relations with the separate schools and their teachers on an individual basis and share programs.

—Prepare presentations on Christian education which can be shared at Professional Development Days of the public system.

—Meet as board and educators with the local public board of education in order to establish who we are and why we exist and how we could cooperate.

—Have your high school students' council meet with a local student group of the Inter-School Christian Fellowship to share in the faith, work on some joint projects, etc.

These are only a few of the many suggestions to explore. Since I left teaching 4 years ago I have recognized that our witness as Christian educators in the broader educational community has not been developed. Sure our existence is a witness, but now let's bring that witness beyond the walls of our schools in terms that other educators can understand.

Mr. Vandezande is co-ordinator of Outreach Niagara.

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Letters

Marxism and the plight of the poor

Dear Sir:
During the Second World War, Communists and members of Reformed Churches formed the backbone of underground resistance in The Netherlands. Today Marxists and Christians spearhead growing opposition against South American tyranny.

Then why Rev. John Hellinga's warnings against liberation theology (Christianity and Marxism don't mix, December 25, 1981)?, a movement in the Church which he characterizes as 'a dangerous hybrid of godless Marxism and the Christian faith?' Is liberation theology a living issue among readers of CC? Is any reader contributing to its development, or advocating it? So why the concern?

I think I understand his concern, and the tone of his article, when I keep in mind that a substantial segment of CC's readership instinctively reacts against those who are struggling against various dictatorships and tyrannies in Latin America. Following the lead of the U.S. government, it largely overlooks satanic injustices there, and sides with repressive governments which are presumed to be on the side of law and order, and against world communism. From personal experience I recall the triumphant

energy with which a brother quoted a U.S. government report on presumed presence of Cuban and Soviet arms in El Salvador, some months ago, a report since shown to be filled with such lying inuendo, that even government officials were embarrassed.

I do understand, and feel it in my bones, that real justice in those countries will exact a price of us all. Our standard of living will be affected — perhaps no more cheap coffee, bananas, oranges, spices, beef, clothes and other consumer goods now produced by landless peasants and exploited urban workers. Real justice there cries out against U.S., already now.

In that connection I read Rev. Hellinga's contribution as yet another attempt to defend the status quo, and I deplore his attempt to mask what should be our real concern in this matter.

He says: "The exploited masses now begin to speak about liberation and the church, pricked by a guilty conscience, and wanting to be part of the action, is now busy developing a theology of liberation."

I say: "Some members, often opposed still by entrenched church leaders, have come to the conclusion that there is no future for the church, except to declare itself on the side of the poor and

the oppressed in those concrete historical circumstances. The attempt to break with capitalist theology and to replace it with the clear voice of Scriptures (some call it liberation theology) is fraught with danger; it is human work, subject to error and misjudgment, but its direction is work of the Holy Spirit.

He says: "Even his (man's) dreams and hopes of economic and political liberation, result in revolutionary bloodbaths, a grim fact so tragically illustrated in the Russian Revolution, as well as in the ongoing revolutions in Latin America."

I say: "There will be bloodbaths, wherever injustice continues to reign, but judgment on those who commit violence cannot be made lightly. No violence committed by revolutionaries in El Salvador can begin to match the violence perpetrated by members of the right wing government, propped up by the U.S. government, and using the same argument the Polish government uses to suppress Solidarity."

He says: "However, only a one-sided, selective reading of the Scriptures will lead to the thesis that God is always on the side of the poor, and consequently, is always displeased with the rich."

I say: "In our concrete historical circumstances we better get touched by the insistence with which the Scriptures hold before us the plight of the poor. If that means that for a while the rich (most of us CC readers) shall have the feeling that they stand condemned, so be it. At some stage all Christians ought to experience the need to exclaim: 'Who then can be saved?'"

I do see the need for ministers to be pastorally busy with church members who sense that events

around the globe contain judgments on their lifestyles, and who are sore afraid. But, please, do not provide those members with a way of ignoring those events, by holding up a strawman theology and knocking it down. It would seem to me that criticism of liberation theology, no matter how justifiable in some specifics, may come only at the end of real radical changes in our judgments and lifestyles.

Adrian Peetoom,
Willowdale, Ont.

It's the artist's message that counts

Dear Sir:
Congratulations on a fine article concerning the Christian arts by Hans Altena.

May I suggest, however, that until such time as the church is ready and willing to support their members in the arts, we will just have to offer our talents to the "worldly" organizations and companies. After all, even fine Dutch artists such as Rien Poortvliet are found in your local secular bookstore when it comes to the fine arts.

And then there are a handful of Christian cartoonists who are syndicated by the big, secular organizations — people such as Roger Bradfield of "Dooley's World" (read by a few million readers), Stan Lynde of "Latigo" western comic strip, who recently became a convert to the Lord, and, of course, W.G. Vandehulst of the "Jolly Baker."

I don't think it matters who we seek for support, but rather what message our art conveys. And it need not be confined to evangelical material, but can reflect the position and experiences of God's people in a secular world. And, of course, it should attain the excellence strived for by secular artists.

It's not such a bad idea to be promoted by large, secular organizations, possibly in their "religious" or other category, because the audience potential is so much greater, than a limited church audience. Think about it! In the meantime let there be no criticism from well-meaning Christians that we are creating "worldly" works, until such time you can create an alternative.

Bob Wierdsma,
Commercial Artist/Cartoonist,
Willowdale, Ont.



The church should stick to its task

Dear Sir:
Permit me a bit of response to the Mulder/Vandezande debate. I will put my comments in point form:

1. The church institute/organization distinction, though not found in the Bible as such, is nevertheless a necessary, fundamental and historically-sanctioned one. Vandezande's blurring of this distinction gets him (and others) into trouble. Jonker and Mulder are absolutely right in strictly limiting the task of the instituted church to the proclamation of the Word and the administration of the sacraments.

2. The preached Word, of course, is for all of life. No trouble there (cf. Ps. 119:105). But that preaching must be done in a way that is in harmony with the nature of the instituted church — in an ecclesiastical manner. It may never degenerate into what Prof. Velema calls "political preaching" (or 'economic', 'social,' etc. preaching for that matter).

Let me say it in the words of Prof. Gordon Spykman: "The institutional church must speak to politics, but not politically. It must speak to economics, but not in economic categories. It must speak to education, but not in terms of educational theory. It must speak to war and peace, but without acting like a civil government. How then must it speak? It must speak in the language of Biblical principles, confessionally, pastorally, to the full range of all our social callings. The task of the church as institute is, moreover, **limited** to the proclamation, leaving the outworking of that message in society to the Church as the people of God in their various life-relationships, yet equipping them to do so."

3. It is somewhat amusing to see that those who were most vociferous a decade or two ago in emphasizing the principle of sphere sovereignty are now the

ones who want the church to overstep its task and boundaries. It is a curious twist to say the least. I quote Spykman approvingly once more: "It (the church institute) must issue an **unlimited** call to discipleship. But then it must stop. For then it has reached the outer **limits** of its callings. Then it has exhausted the sovereignty of its own appointed task and sphere of influence."

4. Vandezande quoted from the RES booklet, **The Church & Its Social Calling**. But what he didn't quote and should have is this: "The church always has to perform its social and/or political responsibility in a manner which is in accordance with its peculiar nature. It may never forget that it is the body of Christ and therefore should never allow itself to be turned into a social or political movement or party, nor should it ever identify itself with such a movement or party. Its task is not to develop all kinds of socio-political programs or to design blueprints for the world of the

future."

5. Classis Eastern Canada has never become part of the Council because it couldn't see how it fit into our ecclesiastical structure. If the present direction of the Council continues, more classes will start raising questions about its purpose and necessity. Classis Alberta South is already unhappy about some aspects of the Council, and other classes have raised questions too. The question one hears quite often is: What is the Council doing that the C.L.A.C. and C.J.L. Foundation aren't already doing and doing better? The Indian Ministries could just as well be taken care of by the Home Mission Board.

6. Finally, I really believe the Council has fulfilled its temporary mid-wife function and that it's now time to introduce the baby of particular (regional) synods. Then Eastern Canada and all the rest of us would be one happy family again.

J. Tuininga,
Lethbridge, Alta.

Asks Trudeau to resign

Dear Sir:
Below please find a copy of the letter I have written to the Hon. Prime Minister Trudeau. I wish to urge all C.C. readers who are as upset as I am over Trudeau's recent statements re: The Polish Crisis, to write their local M.P.'s and the House of Commons to make their opinions known.

The Hon. Prime Minister Trudeau,
House of Commons, Ottawa
Dear Mr. Trudeau:

In the past I have been a regular supporter of the Liberal party. I could appreciate your problems concerning the economy, etc. However, since the Polish crisis, I am astounded at

your public display of arrogance, condoning martial law and downplaying Soviet intervention of Poland originally, only to do an about face when required for trade relations, leaves me appalled.

After watching "The National" of January 12th (American-Russian debate) and hearing a Russian correspondent praise Canada's views, I am ashamed and saddened to be Canadian. Are you reflecting the opinion of the majority of Canadians? I think a public apology is in order. If you cannot properly represent Canadians to the world, perhaps you should step down and give the honour to someone more worthy.

Ray Dykstra,
Gorrie, Ont.

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
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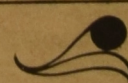
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Church Page

Diary of a CRWRC worker: The first week

Monday: Went to one of our clinics for malnourished children. A mother invited me into her house. Inside, lying on the bamboo slatted floor were three preschool children, their bodies were gaunt, their bellies were swollen. They had a high fever and diarrhea. They are third degree malnourished. *Hunger.*

Tuesday: Went with a deaconess from the Sumag Christian Ref. Church to visit a woman who is dying of cancer. She cannot afford a doctor or decent medical treatment. She is only 47 years old. Her body is weak. Her face is lined with the lines of pain and poverty. As she lies on her slatted bed, she lets out sighs and groans of agony. The house is filled with the smell of death. *Pain.*

Wednesday: Went to Cadiz where we have a clinic on the seashore. Children are forever filled with worms and parasites. Most people there have no toilets. They relieve themselves anywhere. Garbage lies all around. There are transferences of diarrhea and disease. The children come to the clinic for food and medicine. Their clothes are ragged and their bodies are usually dirty and smelly. *Filth.*

Thursday: Went to visit a family in Murcia. They love Jesus, but life is so hard. They live alone in the middle of a

cane field. The man of the house no longer feels like a man. He cannot work. His right leg had to be amputated. Their only source of income — a carabou — was stolen last week. They do not know who took it. Where will tomorrow's rice come from? *Depression.*

Friday: Went to visit a patient in the Provincial Hospital — the one for charity patients. The hospital is overcrowded. People are dying in the hallways. Dogs and cats run in and out looking for a scrap of rice or fish or a rat to eat. Urine often lies on the floor for days, making the hospital a stinking hole, where in many cases, suffering and pain is the only cure available. *Misery.*

Saturday: Took my wife and children swimming at a nice pool at a resort. Relaxed and enjoyed. Had to pay twenty pesos entry fee for the swimming pool. That is more than what a lot of sugar cane labourers make in two long days of work in the hot, hot sun. *Guilt.*

Sunday: Went to worship at the Pulupandan Chr. Ref. Church. There were over seventy people in church. Many of the people looked aged beyond their years. Their clothes were not fancy or pretty, but they were clean. T.B. coughs could be heard during the sermon. When the deaconesses passed the plate, there was not more than fifteen pesos in it. That is about two dollars. At the end

of the service we all sang "Praise God from Whom all Blessings Flow." *Poverty.*

Bill Fernhout,
CRWRC, The Philippines,
Bethel Chr. Ref. Church,
Lacombe, B.C.

Give with all your "mite"

† "Honour the Lord by giving him the first part of your income" (Prov. 3:9). Faith is man's active response to God's revelation in his Word. In his Word, God reveals that he will supply the needs of those who give to supply the needs of others. Here is a good place to venture out in faith, not with some great and mighty deed, but with systematic and proportionate giving as on the first day of each week you give a definite percentage of your income to the work of the Lord.

Faith will not say, "I can't afford it," but rather, "I believe God and I will take him at his word." In such faith, we can expect his promise to come true: "He will fill your barns with wheat and barley and overflow your winevats with the finest wines" (Prov. 3:10). With this promise in mind, could our giving be reconsidered? Our God is God of promises come true.

Last week's bulletin revealed something very significant about our congregation. It showed that we are a giving church. Time and time again we are approached to give more. No less than six articles mentioned either direct giving or donations. There was a scripture passage about giving to support the prayer and fasting for world hunger; an offering for the evangelism committee, backed up by a personal appeal from Rev. Tigchelaar in the evening service; the young people asked for items for their Winterfest; the Christian School Auxiliary re-

Summer Services

Does your congregation have plans to welcome summer vacationers, either by way of coffee fellowship or lunches after the services, or by way of having specific families host travellers for a Sunday meal?

You might consider placing announcements in upcoming issues of *Calvinist Contact*, mentioning the times of your services, your location, and your interest in broader fellowship within the Reformed community.

Announcements will appear in *Calvinist Contact* ten times: once in the March 5th *Camping and Recreation* magazine and bi-weekly in regular issues from May 7th to August 27th for a minimum charge of \$60 to be billed once by our office. Maximum number of 45 words only, please.

Calvinist Contact
Summer Church Directory
99 Niagara St.,
St. Catharines, ON L2R 4L3

quested clothes for a rummage sale; Bethesda is in dire need for money for their Expansion Fund; and last but not least, your own committee of administration reminded you of your own needs in reconsidering your giving to meet this year's budget. What opportunities to return our gifts to God and return some of his blessings.

The Bible reminds us not to get tired of doing good. But with all these opportunities to give, let us not forget the needs of our own congregation and its obligations. There is little time left to meet our budget. An appeal to those who leave their giving to the later part of the year: Please, do not wait too long. Why not make giving a regular habit? It is scriptural!

First Chr. Ref. Church,
Victoria, B.C.

Evangelism enthusiasm

† Hello from Riverdrive Park Community Church! We have so many things to be thankful for here in the Park. To God be the glory for all of the following: the opportunity to be a ministry in Riverdrive Park and to celebrate communion in the Park; the 1981 Summer Workshop in Ministries (SWIM); the successful Sunflower Camp; the annual Vacation Bible School; good reaction from parents; the good number of people coming to Sunday School; the 35 Sunflower girls registered and their enthusiasm; the 8 boys coming to Boys' Club this fall; Cathy Holtrop who served as secretary for Steering Committee; Nelly De Kok as new secretary for Steering Committee and as Sunflower Head Guide; Mary Schoenmaker as new Sunflower Head Guide; Emmy DeVries, Joan Horlings, Madeline Janse, Alice Reitsma, and Anna Vander Kooij as Sunflower staff; Terry Horlings and Bas Hoving as Boys' Club staff; Clarence Alblas as Sunday School supervisor; Pat Alblas, Nelly De Kok, Pat Johnston, Marilyn Kooistra and Faye Van Dyke as Sunday School staff; John De Kok as volunteer caretaker; all who have rendered special music and pianists: Nelly De Kok,

Jean Flooryp, Cathy Holtrop, Rita Lise, Roxanne Nieboer, Nancy VanderLaag and Hedy Van Dyke; all who took time to worship with us or to attend our special activities.

"Give thanks to the Lord, for He is good. His love endures forever" (Psalm 136: 1).

Holland Marsh (Ont.)
Chr. Ref. Church

Coffee break Bible Study

† We began this year with a "Get - Acquainted Meeting" last October 8. The Lord blessed us with 13 ladies from the community so that we now meet with a total of 32. We had a beautiful morning of getting acquainted in singing and in fellowship. Each Wednesday since then we have been coming together for Bible study and prayer.

After our opening devotions on Wednesdays in the Fellowship Hall, we divide into our groups for Bible study. This year there are 3 groups:

Newcomer Group: 7 ladies from the community who are truly newcomers to the Word of God. **Grow Group #1:** 12 ladies from the church and community. The community ladies participating in this group have had some previous Bible study experience. **Grow Group #2:** 12 ladies from the church and community.

Our Wednesday morning Story Hour is again in progress for children ages 3 to kindergarten age. The children thoroughly enjoy their story time, song time, play time, craft time and sharing time. Diane Timmer and Anne de Mooy have made it a time for which the children really look forward to each Wednesday morning.

Our nursery has had somewhat of a rough start due to lack of assistance, but once Janette Schaafsma took hold of the situation and agreed to be the Headwoman, we seem to be sliding along smoothly.

The 2-year-old nursery is being very successfully handled as well.

First Chr. Ref. Church,
Victoria, B.C.

Pastoral Pondering

Needed: Open homes for foster care

† In our dealings with Social Services lately we were made aware of the urgent need for foster homes in this area, especially for teenagers, both boys and girls. Christian Reformed homes that were used in the past have been well appreciated. There is something we know about tough love that seems to work well for providing structure and acceptance for youngsters who need both.

We would urge you to consider fostering. You can make those restrictions on age and sex as you deem good for your family. To be sure there is a risk you take. The risk of getting hurt in a number of ways, especially the one of not being appreciated for all the hard work you may do. But all true love takes those kind of risks. There is also the possibility, however, of doing something really meaningful for a human being in need in our society.

Not all homes are suitable for fostering, not all parents are in a responsible position to do so, not all persons are gifted in this particular area, but those who are can carry on a very effective ministry.

If you should want me to talk it over with you, please, feel free to call on me. Or you can call Social Services and express interest in fostering. Might this be an area where you can serve?

Pastor E. Gritter,
Bethel Chr. Ref. Church
Lacombe, Alta.

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Church News

Christian Reformed

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—to Grand Rapids (Grandville Ave.), Mich., Rev. R. Praamsma of Wallaceburg, Ont.

Declined

—to Niagara Falls, Ont., Rev. William Dykstra of Kingston, Ont.

—to Hamilton (Immanuel), Ont., Rev. John Hellinga of Guelph, Ont.

Accepted

—to Thunder Bay, Ont., Rev. Arie Leegwater of Lynden, Wash.

—to Chatham (First), Ont., Rev. William Dykstra of Kingston, Ont.

New treasurer

Welland, Ont. — Mr. A. Langenberg, 304 Clark St., Port Colborne, ON L3K 2G5

Available for call

The Consistory of the St. Thomas Christian Reformed Church recommends to the churches,

REV. PETER MANTEL

for a call in a specialized ministry of Pastoral Care and Counseling. Prior to his serving the St. Thomas church as Stated Supply for a period of six months, Rev. Peter Mantel completed a 2-year internship program in marriage and family counseling at the Cambridge Interfaith Pastoral Counseling Centre.

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Letters

Biblical Universalism: The reformed basis for evangelism

Neal Punt
Pastoral Letters

Biblical Universalism is a teaching based on the universalistic texts, that is, those passages of Scripture which seem to say that all persons will find redemption in Christ.

We have in mind such passages as: John 1:29 — "Behold, the Lamb of God, who takes away the sin of the world." Also, John 12:32 — "And I, when I am lifted up from the earth, will draw all men to myself." And Rom. 5:18b — "So one man's act of righteousness leads to acquittal and life for all men." And I John 2:2 — "He is the expiation for our sins, and not for ours only but also for the sins of the whole world."

Calvinists say that these and other universalistic texts clearly speak of *actual or realized salvation*, and therefore cannot have reference to all persons. Arminians and Lutherans are just as certain that these texts have in mind *all persons* and therefore cannot have reference to actual or realized salvation. For four hundred years neither of these evangelical traditions has been able to demonstrate that the other is in error.

Biblical Universalism accepts both these traditions as biblically correct in the positive statements they make about the universalistic texts. The massive and unmistakable evidence both traditions have produced may no longer be ignored. These passages convey the idea of actual salvation and do so in reference to all persons. According to all accepted principles of biblical interpretation, the universalistic texts say "all persons are saved" or "will be saved" in Christ.

Does this mean that the absolute universalists are correct in their teaching that all persons will come to salvation in this or in a future existence? Not at all! What it does mean is that we must face this question: Since the universalistic passages do say "all persons are saved" or "will be saved," what is their message, given the over-all framework and teaching of Scripture?

To answer this question, we should note that we invariably read Scripture from one perspective or the other. We either assume that the Bible says 1) all persons are outside of Christ except those who the Bible declares will be saved; or that 2) all persons are elect in Christ except those who the Bible declares will be lost.

Most theology and ordinary conversation is based on the first of these two premises. Undoubtedly the widespread acceptance of the first premise is due to the teaching of Scripture that all persons are by nature children of wrath,

worthy of eternal death, corrupt in their whole being, and guilty before God. However, the fact that all persons are involved in the guilt and corruption of Adam's sin is not a basis for concluding that all persons are outside of Christ except those who the Bible declares will be saved.

There is a difference between being under the sentence of eternal death and the execution of actual fulfillment of that sentence. Typically, Scripture describes the execution, the actual suffering of eternal wrath to be "according to what he has done in the body" (II Cor. 5:10). We do not read that anyone will suffer eternal judgment because of original sin in Adam, *apart from* actual, personal, conscious sin deliberately committed by the person condemned. For eternal punishment, while deserved by all, is suffered only by those who "do not see fit to acknowledge God" (Rom. 1:28).

Therefore we properly conclude that the universalistic passages, speaking from within Scripture as a whole, teach us that all persons are saved or will be saved (are elect) in Christ, except those who, throughout their lifetime "do not see fit to acknowledge God." We call this premise Biblical Universalism and it provides the basis needed for Reformed evangelism.

The command and promise of the gospel ought to be declared and published to everyone. However, the ability and even the willingness to repent and believe do not arise out of the sinful human heart. It is only those for whom Christ died who are given, by God's sovereign grace, the ability to repent and believe (Canons III-IV, 3).

John Murray uses the following illustration to explain how a person's relationship to Christ determines what can be meaningfully demanded of that person: "To say to the slave who has not been emancipated, 'Do not behave as a slave' is to mock his enslavement. But to say the same to the slave who has been set free is the necessary appeal to put into effect the privileges and rights of his liberation" (Romans I, p. 227).

To expect repentance and faith from those who are not elect in Christ is to expect that which never has happened and never will. To demand and expect such obedience from those who are elect in Christ is the necessary appeal to put into effect the privileges and rights of their freedom in Christ. The command to repent and believe the gospel can *never* be separated from the *actual* or presupposed status of election in Christ.

Arminians have been effective in the work of evangelism. This is due, in large measure, to their clearly stated basis for

declaring the promise of the gospel together with the command to repent and believe to all persons promiscuously. The theological basis for the Arminian approach in evangelism is the teaching that Christ died intending and purposing to save all persons.

The premise of Biblical Universalism — that Christ intended and purposed to save all persons except those who the Scripture expressly declares will be lost — is the only other possible theological basis for an effective approach in evangelism. Although this premise has never been clearly and forthrightly expressed in Reformed theology, many persons admit they work with this premise in doing evangelism within a Reformed context.

On the basis of the presupposed indicative of their election in Christ, we may declare to all persons the good news of what God in Christ has done for us. Thereby we identify ourselves with those to whom we witness as standing in an identical relationship to God through Christ, just as the apostle Paul identifies himself with his readers, whoever they may be.

We ought to assume that all those we approach are elect in Christ. All the imperatives of Scripture are intended to bring the reality of their election in Christ to full development. At the same time, these imperatives are the means of testing whether in fact new life is present. If what is demanded does not take place, then the supposed indicative (their election in Christ) is no longer admissible.

Questions

Q. What about the problem of declaring the promise and the command of the gospel to certain persons assuming they are elect in Christ, and later they give evidence of indifference or rejection?

A. Sin (indifference or rejection) is not explainable. The identical problem appears when covenant youth show indifference or rejection after we have taught them that "they are not their own, but belong to their faithful Saviour Jesus Christ." From these sad experiences we do not conclude that we should not have so taught them in the first place.

Q. Doesn't gospel proclamation lose its urgency if we assume that all who hear are elect in Christ?

A. Biblical Universalism provides an assumption with which we may work, it does not single out and identify the elect. There is life-or-death urgency in proclaiming the gospel. God's messengers must persuade, compel, prayerfully entreat. Repentance, faith and obedience are the necessary and essential response to God's grace. With-

out such a positive response those who hear will be eternally lost.

But we must ask: "Why is such a response necessary?" It is not because a certain measure of piety, faith, or obedience must be extracted from sinful hearts by human or divine power in order to make those persons acceptable or saveable in God's sight. Neither is it because the human act or attitude of faith is essential for grace to occur.

The urgency of gospel proclamation derives from the fact that all who persist in unbelief, reject, remain indifferent to, or ignore God's promise and command thereby bring eternal judgment upon themselves. The difference in these bases for urgency in gospel proclamation is the difference between Arminianism and Calvinism.

Q. Does the premise of Biblical Universalism imply that most persons will be saved?

A. Neither the premise of Biblical Universalism nor its converse, that "all persons are outside of Christ except those who the Bible says will be saved," ought to lead to any conclusion regarding the relative number of the elect and non-elect. The Bible tells us nothing about this question.

Q. Why bother with a theology of approach when all we have to do is go and preach the gospel?

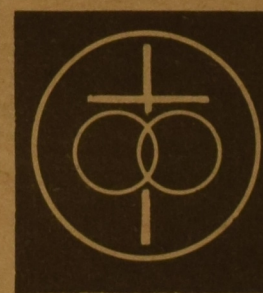
A. The cost of not having a well articulated theology of approach is either having a less effective approach in evangelism, or inadvertently picking up the Arminian teaching that Christ died for all persons. Many programs

and techniques used in the Reformed community today leave the impression that God has done all that he can or will do, all that remains is man's act of faith to establish us in the state of grace. Years ago R.B. Kuiper warned: "Let us once and for all cease talking about God's part and man's part in salvation."

To continue stressing the work of evangelism without developing a Reformed theology of approach will erode the Scriptural teaching of the sovereignty of God in man's salvation. The promise and command of the gospel find their validity and appeal either in the premise of Arminianism, which compromises the doctrine of God's sovereignty; or in the premise of Biblical Universalism, which stresses the sovereignty of God. If anyone knows of a third possibility, it should be made public so that it may be examined by the whole church.

Many difficult questions remain. This does not necessarily mean that the premise of Biblical Universalism is invalid. After hundreds of years the church is still endlessly debating the implications of the unexamined assumption that — all persons are outside of Christ except those who the Bible declares will be saved. The premise of Biblical Universalism provides the Reformed basis for a theology of approach in evangelism.

Rev. Punt is pastor of the Evergreen Park [Illinois] Christian Reformed Church who has spent considerable time in recent years in research and writing on the topic of biblical universalism.



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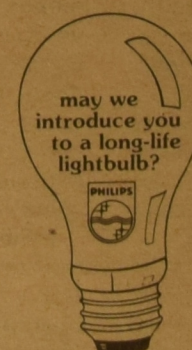
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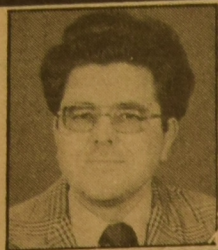
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Johan Tangelder
Religion

A biblical response to faith healing

Every sickness brings a crisis. Every sick person who calls for help is aware of his human frailty. Sickness is an intensely human experience. There are sickness and death in the plant and animal kingdoms, but they have an altogether different meaning.

The ancients said: "Media in vita in morte sumus," in the midst of life we are in death. The fear of death has a hold on us in one form or another. Pascal once said that we spend all our lives to take our minds off it. The problem of pain, sickness, suffering and death itself remain a deep and overwhelming mystery.

How do we cope with serious sickness? I have seen patients quietly resign to the seriousness of their condition; others become rebellious and were even angry at God. If prescribed remedies and treatments don't bring immediate results, some may consult one doctor after another in the hope of trying to find a new cure for their ailment. Others turn to anyone and anything that sounds helpful and promises beneficial results. Some even go to the extreme and try to procure help through magic.

They justify their actions by saying: "You are willing to do anything when you are seriously ill. When you are desperate, you don't worry too much anymore about your sense of discernment. What have you got to lose?"

Christians are immune to neither disease nor to death. When they become seriously ill, their disease can cause a crisis of faith. Some turn to a faith healer with such high expectations that they accept everything that comes in the name of the Lord without criticism. They turn a blind eye when others point out the dangers, the failures and psychological damage that can be caused by such people.

Others expect little of anything. Miracles are relegated to apostolic times. Their expectation level is often near zero or minus five. God is very much of the ordinary, a part of the traditional religious furniture.

The questions of health, sickness and healing are determined by our faith perspective. If a man is totally secular, his highest good will be his life and health. If he is a Christian, his highest good will be Jesus Christ. Life and health will not be overestimated.

Sin and sickness

The original cause of all sickness, pain, suffering and death is Adam's fall into sin. The world would have been without sickness if paradise

had not been lost. No man, whether a believer or an unbeliever, can escape the many woes of the fallen world.

Though all sickness is the result of the fall, we may not say that every illness is the result of a particular sin. Countless fine Christians have had to undergo indescribable suffering of mind because they simply believed that their sickness was related to an actual sin or sins.

This harmful theory finds no support in the Bible. When our Lord's disciples asked concerning a man born blind, "Rabbi, who did this sin, this man, or his parents?" Jesus answered: "Neither did this man sin, nor his parents" (John 9:2-3). Our Lord's statement could not have been more explicit.

Jesus didn't draw a causal link between one's illness and one's particular sins. Many flocked to Jesus for healing. He didn't tell everyone to repent before they could receive healing. His calls to repentance were directed to everyone. Lazarus couldn't repent of his sin while dead in the grave; yet the Lord raised him to life.

Sickness

After the fall, mankind came under the sentence of death. Death is inescapable. Faith healers also grow old and die. Is aging itself not a form of disease? Each time one goes to the dentist, there is a warning that the body is deteriorating.

Mrs. Mary Baker Eddy, the founder of Christian Science, used eye glasses, instead of denying the defects of eyesight. It is reported that she was considerably annoyed when asked why she didn't employ the mind-cure in her own case.

Health

How do we define health? Is it only the absence of disease? Is it merely a permanent fight against death? Health embodies the quality of physical, mental and spiritual life. When we consider health from this perspective, all healing, whether through surgical means or through direct intervention by God, is divine. The Christian recognizes God's grace in all healing, whether it takes place in a Christian or non-Christian. The physical experience of healing is the same for both.

If health is not man's permanent earthly possession, God's people may pray for healing until it becomes clear that it is not God's will to heal a person; and then we are able to say with our Lord in Gethsemane: "Not my will,

but Thine be done."

Value in sickness?

Is suffering senseless? Can we see any meaning in a body wracked by pain? Some Christians say that Satan is the source of every sickness.

This is not always the case. As a matter of fact, there are more instances in Scripture where God is identified as the source of illness. Just to give a few examples: "The Lord said to him, 'Who gave man his mouth? Who makes him deaf or dumb? Who gives him sight or makes him blind? Is it not I, the Lord?'" (Ex. 4:11); "The Lord afflicted the king with leprosy until the day he died." (2 Kings 15:5).

It is not always God's purpose to heal. He may have a purpose for affliction. It is sheer fallacy to say that God wills health for everyone, or that it is in God's will that any of his children should never be sick.

If health has meaning, so has sickness. The Bible teaches that misfortune, accidents or disease have a purpose. We remember the well-known account of the Ten Plagues of Egypt (Ex. 7-11). Miriam, Moses' sister, was stricken with leprosy as a punishment for having spoken ill of her sister-in-law (Num. 12:10). Leprosy fell upon Gehazi, Elisha's servant, as he cheated and lied to Naaman (2 Kings 5:27).

What can we learn from our period of illness? We can become bitter or angry with God. If we do, illness has been a wasted opportunity. Every disease should compel a patient to examine his life. Where is he with God?

Each particular disease has its own meaning. God deals with us on a very personal and intimate level. Illness can give a patient a renewed opportunity to talk with God and to discover what He has to say.

Patients have told me how close they had come to God in their time of illness. Most people, when they are healthy, don't give much thought to the life to come. But death comes to every one of us. Even pagan sailors, when death was in sight, were afraid, and cried every man to his god. (Jonah 1:5).

Pascal once prayed: "Thou didst give me health that I might serve Thee, and I put it all to worldly use. Now Thou sendest me sickness to correct me; let me not use it to avoid Thee through my impatience."

Sickness can be a school of faith. We learn the reality of God's consolation and the beauty of His presence. Is this not the meaning of God's answer to the apostle Paul when he asked for healing and it was denied him: "My grace is sufficient for you, for my power is made perfect in weakness?"

Sickness keeps us humble. Whether you are rich or poor, sickness is no respecter of persons. And a long or serious illness teaches the emptiness of the things of the world, the passing away of what we often think to be truly important.

Jesus the Healer

Christ's ministry on earth was spent in teaching and healing. He was even called a miracle worker. Why did Jesus perform so many miracles? To manifest His divine power and glory, to destroy the kingdom of darkness and to do the will of His Father. Through the phenomenon of healing, He drew attention to Himself, to His work of divine redemption and to His own divine origin.

Some of the acts of restoration are the healing of lepers (Matt. 8:1-4; Luke 17:12-19); a crippled woman (Luke 13:11-13); the healing of the High Priest's servant (Luke 22:50-51).

The Apostles and healing

In the apostolic age, many were healed by the apostles. A lame man was cured by Peter and John (Acts 5:15); Aeneas the paralytic was healed by Peter at Lydda (Acts 9:32-5); a cripple from birth was healed by Paul at Lystra (Acts 14:8-10). The very special nature of the apostolic work was testified to be the miraculous.

The miracles in the New Testament had a very special purpose. They were at the heart of Christ's redemptive ministry. They were attestations that Christ was the Messiah and that the apostles were the sent out ones. The miracles accompanied the preaching of the gospel of salvation, through Jesus Christ. And all the miracles were done to the glory of the Lord.

Will God always heal?

The Bible records many miracles, but it also tells of those who were not healed. Many of Elisha's miracles have become part of the sacred record. Miracles, including healings, have been performed. Yet the Bible also records that he "was suffering from the illness from which he died" (2 Kings 13:14). James was martyred, but Peter was delivered by an angel from prison (Acts 12).

This miraculous deliverance was certainly not due to the lively and great faith of the early church. There have been times when Christians had to learn to live with their illness. Paul wrote to Timothy: "Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses" (1 Tim. 5:23). He also wrote: "Erastus stayed in Corinth, and I left Trophimus sick in Miletus" (2 Tim. 4:20).

Healing is complex. Faith healers aren't only guilty of twisting Scripture, but they also want to turn back the clock and try to recapture the spirit of the apostolic age. But history cannot be relived.

I am not saying that miracles are not possible today. But we may not command the Holy Spirit to perform miracles. We must be careful not to go into extremes. Faith healing has never been considered an astounding spiritual gift as some seem to consider it today. Hardly any of the "great" Christians of the past have performed, or claimed to be able to perform

miracles. Just to name a few: Augustine, Calvin, Knox, Carey, Moody, Graham and others.

Healing and the new Jerusalem

The essential framework of the New Testament is eschatological, that is, it has to do with the second coming of Jesus Christ. We are living in the now and in the not yet. We have not realized the future. We are born, live and die.

The miracles of the New Testament point to the new future. The time is short. The fashions of the world will pass away. Suffering will soon be over. A few more funerals, and our own will be one of them.

D.L. Moody once wrote that when people read his obituary, they would know that he was more alive than he had ever been. Did Paul not exhort believers "to rejoice in the hope of the glory of God?" We travel towards the new city, where sickness, pain and death will be no more (Hebr. 10:37). The last enemy that shall be destroyed is death (Rev. 20:14).

Faith healers reach for the future and want to make it real today. This cannot be done. The new order of God will only be realized when the kingdom of God is fully established; but in the meanwhile, each healing whether through medical means or through spontaneous intervention by God, is only a sign that points to that great day when pain and death shall be no more.

We shortchange ourselves, if we overestimate our health and life here. Even death becomes healing. For through it, we shall enter a world where "there will be no more death or mourning or crying or pain, for the old order of things has passed away" (Rev. 12:4). Don't we believe in the resurrection? "Christ Jesus ... has destroyed death and has brought life and immortality to light through the gospel" (2 Tim. 1:10).

J.C. Ryle, evangelical Anglican Bishop of Liverpool from 1880-1900, sums up the argument so beautifully: "Yes; blessed be God! Christ lives, though we may die. Christ lives, though friends and families are carried to the grave ... He lives who will one day change our vile body, and make it like His glorious body. In sickness and in health, in life and in death, let us lean confidently on Him. Surely we ought to say daily with one of old, 'Blessed be God for Jesus Christ!'"

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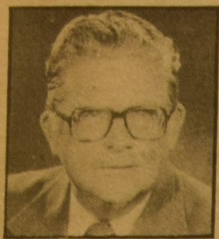
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Ralph Heynen

Pastoral counseling

The sin of neglect

In the Bible we are often taught that the sins of omission are just as destructive as the sins of commission. If we are honest with ourselves we must confess that the sins of neglect are more common than positive, sinful acts. The danger of neglect is especially damaging in family life, in the life of the community, in the life of the church.

King Solomon, in Proverbs and Ecclesiastes, says some pretty strong things about the "sluggard" and "being slothful". In our age we tend to talk about people as "not having enough ambition" or people don't have a great deal of "drive." But Solomon talked about them as being lazy people!

There's a verse that I rather enjoy: "I passed by the field of a sluggard, by the vineyard of a man without sense, and Lo! It was all overgrown with thorns; the ground was covered with nettles, and its stone wall was broken down." Here was a man who had planted a

garden and had taken the time to build a wall around it to protect it but when Solomon passes by the vineyard he sees that it has been neglected. The wall had tumbled down; there were weeds. He describes him as a man without sense and further describes the neglectful landowner with these words: "A little sleep, a little folding of the hands to rest" He suffers poverty because he is just too lazy to get out of bed and get to work!

Anything worthwhile in life requires that we cultivate it. If we have a skill, we must constantly try to improve it or we'll lose it. Spiritually, we either must work at our spiritual life or it will gradually deteriorate. It will not grow. When we neglect our lawns or gardens we soon see them covered over with weeds. Our lives, too, will be overrun by evil if we neglect to cultivate them. We all know that weeds grow naturally. We don't have to plant them or cultivate them. But if you want flowers,

if you want fruit, or if you want your fields to grow, you're going to have to get rid of the weeds.

This little story tells us a good deal about the fact that we're often guilty of the sin of neglect. To have a good marriage, you have to work at it. There are many families where there's a great deal of this sin of neglect. Children suffer from parental neglect. We hear and read about abused children. We find it hard to understand that parents can take such actions that these children are black and blue, have broken bones or are burned or scalded! Horrible things to think about! These people actually abuse their children.

Here is a child who comes home from school and he knows that his mother is not going to be home before 5 o'clock and he knows that his dad won't be home before 6. He also suffers from parental neglect.

Even when parents are at home there can be neglect of the children. Father reads the paper and listens to TV at the same time. His youngster comes up to him and wants to tell him something and he says: "You come and talk to me later; I want to hear the news." Mother is getting busy to entertain guests, and when her youngster comes up to her she says: "Just leave me

alone! I'm too busy to listen to you now!"

Children usually get over that kind of neglect because they know that their parents love them and so it may not be that tragic. The garden of the family will soon be overgrown with nettles and thorns if we don't work positively to develop the qualities of living.

A boy told his parents: "I'm not going to church with you anymore!" The parents were shocked. They should have noticed before that their son was rather listless in church or that he didn't care about these things. As a result he did not find an interest on the part of his parents; besides they had neglected to give positive spiritual training. The garden of the home had been neglected.

In the parable of the Sower, Jesus tells about the seed that fell among the thorns. These thorns are described as being "the cares of the world," the "delight in riches." These are the things that choke out the Word.

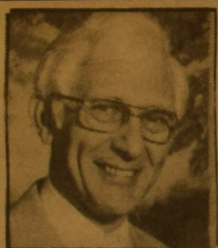
In the neglected garden of the lives of many people, the desire after earthly things seems to drive out the fruitfulness of their lives. They are guilty of the sin of neglect. If we expect to be fruitful in our relationship with others, in the care of our children, in our own spiritual lives, we have to pluck out these thorns

so that the flowers of love and faith in God, and deeds of Christian love may blossom.

In all of our lives there are too many sins of neglect. We neglect to tell others about the love of Christ that we feel within our own hearts. And we do not share with them the true meaning of the Christian faith. Or we neglect to reach out our hand of helpfulness to somebody else who is having difficulties, someone who is facing life's tragedies all alone because no one is willing to help.

The sins of neglect in our lives are always there. I don't know how you feel, but I must confess that often the sins of neglect weigh more heavily upon me than the sins that I've actually committed in my life. The sins of omission can be just as dominant a force to make us feel guilty before God as the sins of commission. That's why we must seek to overcome this neglect. Often it's because we just haven't given it much thought or we've become just too lazy or too complacent. We sit back and neglect the things that we ought to do.

THOUGHT FOR THE WEEK: *Thou art the Way, the Truth, the Life, Grant us that Way to know; That Truth to keep, that Life to win Whose joys eternal flow.*



William R. Rang

Skylights

Afraid?

Read Luke 2:10

It is indeed remarkable that textbooks of psychology and pedagogy do not deal with the problem of fear as we know it today. Fear has gripped the hearts of millions in Europe to such an extent that it is constantly with them. It affects their way of life, robs the young of a desire to live, and uproots the religious life of numerous others.

The fear we speak of is embodied in the doom-like predictions that say that the next great war will be a nuclear one, one that will be decided on European soil. As a result of this fear, millions resort to living the old cliché: "Let's eat and drink and be merry, for tomorrow we will die."

Fear.

The fears of North Americans certainly include that of nuclear holocaust, but also that of economic uncertainty, pollution, social unrest, and moral decay.

Yet the Scriptures say, "Fear not," "Be not afraid." At the first Christmas the shepherds feared, but the angel said, "Be not afraid." Strange, isn't it? Of all the fear that mankind expresses in our day, the fear of God, as the shepherds experienced it, is not expressed.

"Fear not." A wise, old brother told me that the phrase "fear not" or "be not afraid" is found exactly 365 times in the Bible. Enough then for each day.

I discussed it with my students the other day and asked them if they thought it to be significant, that number 365.

One student raised his hand immediately. "I think that the Lord wants us to know every day that we do not need to be afraid of war and pollution and such," he said.

"Why should we not be afraid then?" I asked.

"Jesus said that unto Him was given all power in heaven and on earth."

It sounds so simple, doesn't it?

Yet I said "Amen" to it.

Mr. Rang is principal of Dunnville Parental Christian School in Dunnville, Ont.

One man presents St. Mark's Gospel

by Wally van de Kleut

Two Edmonton acting companies, the Northern Light Theatre and the Studio Theatre, jointly staged the production of St. Mark's Gospel, December 7-19, at the University of Alberta's Corbett Hall.

In a solo performance Michael Murdoch, an U. of A. Drama Professor, eloquently recounted the Gospel of Mark.

The book of Mark, the shortest Gospel, believed by many to be the first, and that it was told by the apostle Peter to Mark, is the closest thing we have to a first-hand narrative of Jesus' ministry.

The Gospel of Mark is noted for its emphasis on the story line. Including only four parables, and jumping quickly from one incident to the next, Mark is written in the style of an eye-witness account.

The simplicity and brevity of Mark makes it ideally suited to a dramatization. Using the King James version of the Bible (A.D. 1611), Murdoch insightfully brought to life the richness and variety of the parables, miracles and characters found in the Gospel.

The effectiveness of the production rested on the *bar-dic persona* Murdoch was able to achieve. Throughout the performance he wore the same

casual slacks and tweed jacket. The scenic elements, or props, were few and plain, and for the most part made of wood: a very large cross, a stool, chair and a table upon which was placed a wine bottle, a bowl, a candlestick and a Bible. The placement of the props was constant throughout the production.

Murdoch brought his love of the Gospel of Mark to the performance. Interspersing the "reading" with songs such as 'Prepare Ye the Way of the Lord,' 'Sweet Little Jesus Boy' and other Negro spirituals, Murdoch shed new light to the Good News with his eloquent, and sometimes surprisingly humorous, facial expressions, gestures and rich

voice.

If one has never read a New Testament Gospel straight through, the production of St. Mark's Gospel compelled one to go directly home and read the book of Mark in its entirety. Even so, the dramatization of Mark brought an immediacy, warmth, humour and insight to the Good News that a simple, solitary reading would likely fail to do.

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The Camping and Recreation Issue of Calvinist Contact, March 5th, will feature a **Hosting Your Way** column which will list, free of charge, names and addresses of Reformed Christians who are interested in providing bed and breakfast for a nominal fee to fellow members of the Reformed community who happen to be travelling through their locality this summer. The **Hosting Your Way** column is designed to develop community contact and fellowship, not the tourist home industry. Send particulars by February 24th to:

Calvinist Contact
CAMPING AND RECREATION ISSUE

99 Niagara St., St. Catharines, ON L2R 4L3

Tel: (416) 682-8311

Quebec's reformed seminary named after reformer Farel



Martin Geleynse

News



Guillaume Farel

Rev. Geleynse is coordinator of Institut Farel, a French-language Reformed seminary in Quebec City under the sponsorship of the Christian Reformed Church.

Synod of 1981 of the Christian Reformed Church took the decision to support the creation of a reformed theological seminary in Quebec and to endorse the appointment of a coordinator. This appointment took effect on August 1, 1981.

September through December were spent in full-time language training at Laval University, where we studied the history, culture and language of the people of Quebec. And what an exciting time it was! By the end of November we began an active involvement in the project of Reformed theological education, as it takes place under the supervision of the Council of the Faculty, which began meeting every other week on November 3. Since then our involvement has increased, so that the official starting date of

same as the address of the Eglise St. Marc (Presbyterian), where most of the people active in the Institut belong, and where our family has found our spiritual home-away-from-home. The Institut shares office space and secretarial help with St. Marc and uses its church-building for classroom facilities. All this will soon be inadequate, but it gives us a good start.

Our address is: Institut Farel, 2828 Chemin des Quatre Bourgeois, Sainte Foy, P.Q. G1V 1X9 Telephone: (418) 651-3199.

Towards a charter

Most of our time is taken up with the preparation of the foundational statements of the Institut, necessary to obtain a charter from the government and establish relationships with other educational institutions in the province and the country at large.

This means that we need to formulate a statement of faith and purpose, a statement of aims and objectives, a statement of our membership and governmental policies, plus a curriculum with a clearly formulated objective for every course. In addition, we are working on the budget to show what our financial needs are and where our support comes from.

All this takes much time, but it is exciting because it forces us over and over again to consider what we are doing, and what the Lord is doing through us. And it is a wonder in our eyes! While these statements are being prepared we work under the supervision of the Faculte Libre de Theologie Reformee in Aix-en-Provence, France which accredits our work. This help and supervision is very important to us. But it is not sufficient, because the credits of Aix-en-Provence are not generally accepted in North America.

In the meantime the actual work of the Institut is going on at an increased pace. At this point a number of courses are being offered, the central and most important one of which is a course taught by an exchange professor from Switzerland under the title: La Philosophie et le Chretien (The Christian and philosophy.) This course draws much interest and we are very excited about it.

We also offer a course in Biblical Hebrew and I have been asked to teach courses in pastoral counseling, homiletics and liturgy to a few men who are preparing for the ministry in the church. It is a great challenge to teach these courses and I do not mind acknowledging that I find it a bit scary, all the more so since it is all done in the French language. But He who sent us is faithful and more than sufficient. He will provide!

One of the program parts which already has established a reputation for itself is the summer program. We are preparing a program for this

summer which provides for an increased number of offerings, by an increased number of professors, some of whom are drawn from other evangelical seminaries and colleges on our continent. We are sure that this will increase the number of our students. In addition to

Que veux je sinon qu'il brille — Guillaume Farel. (What do I want, but that His glory shine — Guillaume Farel).

this we are working on the development of a program of lay leadership training, which we hope to offer beginning this summer.

Finances

A different area of concern is that of the finances necessary to make our Institut a going concern. At this time we really have no idea how the Lord is going to lead us in this area. But we do know that we have our responsibilities and so we are working on the budget, in which we hope to reflect as clearly and realisti-

cally as possible what our needs are and where we hope to find the resources. We trust that the Lord will move the hearts of those who have the means, to share with us of what they have on a regular basis, so that this work may go forward unhindered. For this purpose we hope to be able to publish folders and leaflets which show the aims and objectives, and the needs of the Institut Farel.

Since we have no taxfree status yet, gifts and donations should be made out to the First Christian Reformed Church of Montreal, or to the Eglise St. Marc with a clear indication on the back of the cheque that the gift is designated for Institut Farel. Please send the cheque to the Institut Farel at the address given above.

It is amazing to see how the Lord is continuing to bless us in our work and we ask that you join us in thanksgiving for His clear guidance, and that you join us in the prayer that He may make people sensitive to this leading, so that we may have the funds necessary for this work. We trust that half a year from now we will have much news for you. Till then!

Pastoral care lectures planned for April

An upcoming conference on the spiritual and clinical interface in holistic care will focus on helping the caring profession adopt innovative approaches to growth. The conference will be held in Lister Hall, University of Alberta, Edmonton, from April 26-28. It is being sponsored by the Alberta Pastoral Care Association and the Canadian Association of Pastoral Education.

Guest speaker will be noted author and lecturer, Dr. Howard J. Clinebell, professor of pastoral psychology and counseling at the School of Theology, Claremont, California.

Dr. Clinebell will be sharing in six separate sessions. He prefers to use an experiential approach with time blocks of about one and three-quarters hours in order to do live growth groups, counseling demonstrations and role play to bring to life the content of theoretical presentations.

The opening session on Monday, 7 p.m., will deal with "spiritual wholeness" — the key to all healing and growth. This will be followed on Tuesday by four sessions: "Diagnosing and treating spiritual pathology", "nurturing high level spirited wellness",

"methods of nurturing ethical wholeness", "using the newer therapies to nurture spiritual wholeness". On Wednesday morning, he will treat the subject, "enjoying avoiding spiritual burnout."

Pastoral Caregivers who may benefit from these sessions are Clergy, Religious and lay professionals. Registrants are encouraged to attend all of the sessions. However, arrangements will be made to accommodate those who may be able to attend only some of the presentations.

For registration or additional information, please contact: Sister Alice Romanchuk, Pastoral Care Department, Edmonton General Hospital, 11111 Jasper Avenue, Edmonton, Alberta T5K 0L4

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Holland tells superpowers to remove nuclear arms



Betty Nieuwstraten

News

Mrs. Nieuwstraten, a retired teacher from Chatham, Ont., recently visited The Netherlands. She sends back this report on the Dutch reaction to high profile given nuclear weaponry in Western Europe.

There is a different atmosphere in the Netherlands, a different climate, intensely coloured by the term "nuclear weapons." There is an atmosphere of togetherness, of solidarity, resulting from a common fear of pending complete destruction by nuclear weapons.

Not that the differences between the political parties or the distinctions between the several church denominations have fallen away, but this unity is ruled by the common recognition of, sad to admit, not of the sign of the lifesaving cross of Christ, although the churches are among the instigators of this peace movement; but of the destructive power of the nuclear cross weapons that lurks from all directions. Today's solidarity is somewhat like that which prevailed during the Second World War when people stood together defending the country against the invading foe.

However, although the majority of the population is fiercely opposed to the placing of new nuclear missiles in Western Europe (as decided by NATO on Dec. 12, 1979) and demand that Holland break from NATO, there is a strong minority in favour of nuclear armament. They would feel safer with the new missiles. Western Europe needs them, they feel, in order to keep Russia in check. If Holland would refuse them that would mean a serious break in the defence belt.

Both sides present convincing arguments to clarify their stand and both are daily confronted with the gruesome realities of the problem by the press, pamphlets and booklets, films from action groups among whom are shelter builders. Sky-rocketing taxes resulting from the weapons race do add to the financial pinch.

For several years the people in Holland have been able to obtain well-advertised literature informing them of the immediate consequences of a nuclear attack and of the dangers connected with the operation of nuclear reactors. As long as we do not know where to go or what to do with the waste, nuclear projects should not be started. We first need to know much more about the dangers and possi-

bilities of nuclear energy.

Nuclear shelters have been built all over Western Europe. In Holland most major cities and towns have public nuclear fall-out shelters with an accommodation capacity to an average of ten thousand people each. They have been built with government subsidy. Many people have their own shelter installed close to their house.

Yet, devastating as the results of an atom bomb explosion are known to be, scepticism as to the effectiveness of these shelters is not to be ridiculed. Even if one lived through the blast, what would he find outside to keep him alive? Hiroshima has told the world, and keeps warning for the direct and long-term destructive influences of such an explosion.

Nuclear missiles

Therefore, it is no small wonder that Western Europe became alarmed at NATO's decision that 572 nuclear missiles are to be placed there of which 48 will sit in The Netherlands. The people of The Netherlands don't want these weapons. Peace demonstrations were organized, not only stressing concern about nuclear weapons but suggesting a different direction in political negotiations, aiming at world peace not at armament but at disarmament.

Peace can be had only when there is love. If we consider the people of Russia or the USA to be our enemies there is no love. And why should we hate them? They are people like we are, trying as hard as we do to fulfill their mandate faithfully. Hence, it is the peoples that must declare their demand that governments must change their world politics.

This opinion led to the peace demonstrations which brought people together from all over Western Europe. The first demonstration was in Bonn, Germany, where on October 10, 1981, 300,000 people marched, followed by Paris, France with 250,000; London, England, 150,000; Brussels, Belgium, 200,000; and Bukarest, Romania, 300,000.

Then came President Reagan's notorious statement of November 18, that a nuclear war could be limited to Western Europe and also the statement made by U.S. minister of Foreign Affairs, Alexander Haig, "There are more important things than peace," and still another by a U.S. general who declared that he favoured the destruction of

Western Europe over the loss of freedom. What impudence!

In alarm and indignation, the West Europeans pondered by what values those Americans — both President Reagan and Mr. Haig — claim to be Christians. How do they measure their freedom, if that is to be of greater importance than the lives of millions of people, and the loss of a beautiful, highly cultured continent? Where do the Americans get the authority to decide for Europe that its nuclear dust should protect the U.S.A.'s freedom?

The peace demonstration in Amsterdam on November 21, organized well before these insensitive statements were made, was a huge success. More than 400,000 people, adults and children of many nations, of many different political and religious persuasions, marched solemnly and determinately through the city carrying their banners: "We don't want new nuclear weapons in Europe; not in Holland, or in any other country." "We want to live in peace, not in pieces." "Let rock, plant, animal and man be; Life must go on." "We want to live!" "We were born to live. Stop the nuclear weapon race!" "Eleventh command: Though shalt possess no nuclear weapons." "Atom missiles mean the deathblow to our offspring."

A little boy carried the sign: "Ik wil geen raket naast mijn bed" "I don't want a missile beside my bed!"

A young girl: "Reagan 70; Luns 70; Breznev 75. How old am I going to be?"

"Weather report: Reagan and Haigel."

It might appear as if this demonstration was directed exclusively at the U.S.A., but that was not the case. A speaker addressed both the Russians and the Americans.

To the Americans he said something like this: "We desire from you, Americans, that you now really negotiate concerning those missiles because we don't want new nuclear weapons, not in East Europe, nor in West Europe. Also, quit your insane talk about limited nuclear warfare of which Europe would be the theatre, as you called it. We are people of flesh and blood, like you. We aren't America's theatredolls or tin soldiers you can melt down and form again to things of your liking."

The Russians heard themselves addressed thus: "Don't think for a moment that you can use us as sled-dogs. We do not want to be your tin soldiers either, never! Don't be mistaken about that. We want you to remove the S.S. missiles you placed to keep us within range, especially those new three-headed monsters. If you, too, we expect that you finally discuss these missiles with the U.S. until you arrive at peaceful results. We don't want those nuclear weapons, not here in Western Europe

and neither directed at us from East Europe."

One of the banners read:

"Laat u door deze demonstraties niet in slaap sussen.

Ga eerst eens praten met de Russen.

Eenzijdig ontwapenen is pet.

Voordat je het weet heb je een S.S. op je head."

Don't be put to sleep by these demonstrations.

Go to the Russians, have negotiations. One-sided disarmament is bad,

Before you know it you've an S.S. on your head.

Obviously, this sign should take away the impression of a one-sided emphasis on the USA. In fact, it stresses clearly the basic motive that prompted these demonstrations: the nuclear weapons must go!

As stated before, there is no unanimity in Holland or in the

rest of Western Europe about this stand. Some call this a pacifistic action, others point with a somewhat condescending attitude at the fear aspect, consciously or unconsciously expressed in these demonstrations. But, is fear a thing to be ashamed of in this case?

And now what? What will it lead to? What will be the answer of the super powers of the world? How long will we live?

There is more nuclear power at man's disposal than is needed to blast Earth to dust and to upset the entire star cluster, the Milky Way, wherein Earth travels through space. Even the pros admit that the moment the nuclear missiles are used that will mark the Earth's total destruction.

What time is it? How good to remember Christ's words, "Behold, I make all things new!"

Calvin College class bicycles across United States

Calvin College art professor Robert (Robin) Jensen, Mrs. Ellinore Jensen, and 35 students in his Interim Term documentary photography class are bicycling during January across the entire United States — from the Pacific Ocean at Imperial Beach, California (south of San Diego) to the Atlantic Ocean at St. Augustine, Florida. The course, "Pedaling and Pondering with Photography," involves bicycling 80-90 miles per day.

One of the students is Howard S. Vander Meer of 743 Queen Street in Newmarket, Ontario. He is the son of Sieds and Evelyn Vander Meer, and is a sophomore in the pre-medical program. Howard is a 1978 graduate of Toronto District Christian High School, and is a member of Bethel Christian Reformed Church, Newmarket.

The course is one of many Calvin offers during its Interim Term, which consists of a three-and-a-half-week term of unusual courses in January, between the Fall and Spring

semesters.

Logistics for the complicated journey are being handled by Christian Adventures, Inc., an adventure ministry at Calvin which specializes in bicycle trips. Arrangements include busing, food, bicycle repair, first aid, and lodging.

Jensen wants to teach his students to observe, record, and comment on life through photography. "I want the class to use their cameras to express significant ideas about life, faith, the world, an experience, or a social condition that forces the viewer to think about the world in a new way."

Founded in 1876, Calvin is a four-year Christian liberal arts college with a current enrollment of 4,000 students. Owned and operated by the Christian Reformed Church, Calvin attracts students from a variety of evangelical churches, and is one of the largest and best-equipped Christian colleges in the world. Its programs are shaped by its motto: "My heart I offer to you, Lord, eagerly and earnestly."

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Taylor proposes legislation to curb "commercials for children"

Alberta Liberal Leader Nick Taylor has proposed that the Alberta legislature pass a "Consumer Protection Act" to protect children from what he called the "present barrage of advertising and brain washing on T.V. and radio in Alberta designed to influence children 13 years old and under with respect to buying, or pressuring their parents to buy, different commodities. The need for legislation governing child advertising has never been more evident than during this Christmas season," he said.

The Alberta Liberal Leader's proposal would forbid advertising aimed at those under 13 in view of their "innocence in the face of modern advertising techniques."

"There is a gross mis-match between the advertiser and ad agency on one hand with a budget of fifty to one hundred thousand dollars to produce a commercial with the help of psychologists and communications experts, and an inquisitive and credulous child of 8, all ears and eyes with a 50 cent allowance in his pocket."

Taylor stated that research done by Social Scientists such as Scott Ward, John Rossiter and Thomas Robertson in the U.S., indicates that a pre-13-year-old child accepts on blind

faith most commercial messages and is not capable, particularly up until age 8, of telling the difference between commercials and the actual program.

"It takes time to develop the capacity and experience to distinguish the difference between what is advertising and what is program material."

Taylor added that studies done in Quebec in 1976 by the University of Montreal show that 55 per cent of all advertising aimed at children, was for the purpose of using the children as intermediaries between the advertisers and the purchasing power of parents.

"Other interesting Quebec research points out that nearly all commercials broadcast in Quebec during children's programming, were directed to highly sugared foods such as cereals, candy, cookies, and soft drinks."

"These findings are backed up by the U.S. Senate Committee on a Nutrition and Human Needs Report of September 1977, showing that of the 8,000 to 13,000 food ads a year a child will see on T.V., 85 per cent were asking them to eat products with large amounts of sugar added or more specifically, cereals, candy, gum, cookies, and crackers."

The Alberta Liberal Leader

claimed that possibly the most damaging studies released on advertising have to do with the fact that under-privileged children are more likely to be affected by this type of advertising as claimed in a report entitled, "Use of the Mass Media by the Urban Poor," by Greenberg and Darwin.

Taylor concluded by saying that although the Alberta government encourages those who push the drugs of alcohol and nicotine by generous tax concessions, surely we can change this pattern and do something to protect our 13-year-olds and under from "the mis-match of the century."

The Liberal Leader claims an Act forbidding T.V. and radio advertising directed towards 13-year-olds would not be difficult to design and administer. "In fact, the Senate of the United States is working on one now, and as well, such legislation was passed in Quebec in 1981.

Roll-overs to CRC community RRSP accepted

Your prior RRSP savings may now be used in the Lord's work by a tax free roll-over of your present RRSP to CRC Community Retirement Savings Plan. Roll-over details and procedure may be obtained from Harry Houtman, administrator to the CRC Extension

Fund (416-461-1207) which is promoting the Plan, or the Plan's solicitor Rodger Cooper of Cobourg, Ontario (416-372-8727).

All funds from RRSP roll-overs will be added to 1981 and 1982 tax year contributions to CRC Community

RRSP and invested in mortgages on CRC churches and schools, homes for the elderly and disabled and other worthwhile projects of the CRC Community in Canada.

Specific details of the Plan will be available shortly in Calvinist Contact.

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Missionary murdered in Thailand

ROBESONIA, Pa. (EP) — Overseas Missionary Fellowship missionary, Koos Fietje, 38, was shot and killed on October 24 in Central Thailand. On Saturday evening, he was speaking to a group of Thai outside Thatago, Thailand, where the Fietjes were stationed, when he was approached by the gunman who took his life.

A memorial service was

held at Mr. Fietje's home church Forward Baptist Church, Cambridge, Ontario, on Wednesday, October 28. Interment was in Bangkok, Thailand. Mr. Fietje is survived by his wife Colleen and three children. They had just returned to Thailand in July for their third term of evangelism/church planting ministry.

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Oxford University Press photo

Retirees with time on their hands

Calvinist Contact is looking for men and women over the age of 65 who have time on their hands to promote Calvinist Contact and to go after new subscribers. We want to transform senior citizens into Subscription Agents.

For every new paid subscription, the Agent will receive \$4.00. For a two-year subscription the Agent will receive \$7.00. One Agent will work in each community to make the project worthwhile for them.

Regular circulation newsletters will go out to the Agents to help them in their promotion of the paper. They will be kept up-to-date with forthcoming articles and features that will appear in the paper. Their photographs will appear in Calvinist Contact as being part of the "team of retirees."

We are looking for men and women across Canada and the United States with "time on their hands." If you would like to join the promotional team of Calvinist Contact, fill in the coupon and mail it to: Agents, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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Education

Teachers certified, Manitoba comes through with grants

by Hilda Kobes

Hilda Kobes is a teacher at Calvin Christian School in Winnipeg, Man.

Calvin Christian School in Winnipeg, Manitoba, presently receives a grant of \$435 per year per student, as well as an annual \$20 per student textbook grant. With an enrollment of 203 students, grades Kindergarten through 9, this amounts to substantial financial assistance. Calvin employs a staff of ten full-time and two part-time teachers.

None of these benefits at Calvin were easily attained, but were the result of difficult long-term negotiations between the board and govern-

ment evaluation committees.

A recent victory in negotiations concerned a requirement that all teachers meet provincial certification standards before school could qualify for funds. By this ruling, the grant was withheld from those students under the charge of an uncertified teacher.

Calvin employs three teachers who received their training from Dordt College. As the Dordt College education program was not approved by the National Council for Accreditation of Teachers, (NCATE), the graduates were not certifiable in Manitoba and funding to Calvin was withheld.

However, in a full year of continued negotiations, Cal-

vin's board was able to enact a new amendment whereby state approval as well as NCATE approval would meet the requirements for certification. The new amendment makes some allowance for the special training needed by private school teachers.

Today, each teacher-training institution is evaluated on its own merits by a six-member committee. After evaluation, Dordt's program was given immediate approval, resulting in full certification of the three Calvin teachers.

With prayer and persistent effort the Calvin community has made great strides in

receiving recognition as a legal alternative in education.

In the future, however, the issue of teacher certification will continue to be a challenge. The special educational needs of Christian teachers must be related to the provincial certification requirements. These and other is-

ssues, such as curriculum requirements and credit for religious instruction, must be seriously considered by the Christian school community.

May our schools never lose their uniquely Christian character, while they seek equal legal standing in society. May God's justice rule supreme.

Westminster expands across U.S.

In its meetings on November 20 and 21, 1981, the Board of Trustees of Westminster Theological Seminary in Philadelphia, PA, took two significant actions. It revised the structure of the seminary, to

allow for the orderly development of the three campuses in Philadelphia, Miami and San Diego, and it dismissed Associate Professor of Systematic Theology Norman Shepherd from his position, effective January 1, 1982. Shepherd will continue to receive salary until June, 1983. The Board has provided for a full hearing before a five-member board-faculty committee to report to a February 11, 1982 meeting.

Shepherd joined the Westminster faculty in 1963. He graduated from Westminster Theological Seminary in 1958, received a Th.M. there in 1959 and then studied in Amsterdam and Gottingen before returning to teach at the seminary.

In 1975 some of the distinctive views of Professor Shepherd became evident. The faculty since then has been involved in discussions growing out of his statements regarding justification by faith and doctrines related to the covenant. Although both the faculty and board had previously found that Shepherd's position does not contradict the system of doctrine taught in Holy Scripture and summarized in the Westminster Standards, they also had urged him to develop less provocative language and different means of argument, less open to misunderstanding, in presenting his proper concerns.

When criticism of Shepherd's views persisted, and then became public in May of 1981, the board appointed a committee to visit the seminary and interview all interested parties in an attempt to resolve the differences in the seminary community. This committee received 29 written replies to questions, met with all faculty, key administrators and students and explored in depth what has proved to be an extremely complicated situation.

The new structure plan of the seminary calls for an umbrella corporation, Westminster Ministries, to facilitate a cooperative ministry on the part of each member institution. Westminster now has new campuses in California and Florida, as well as the suburban Philadelphia campus where classes have been held since 1937.

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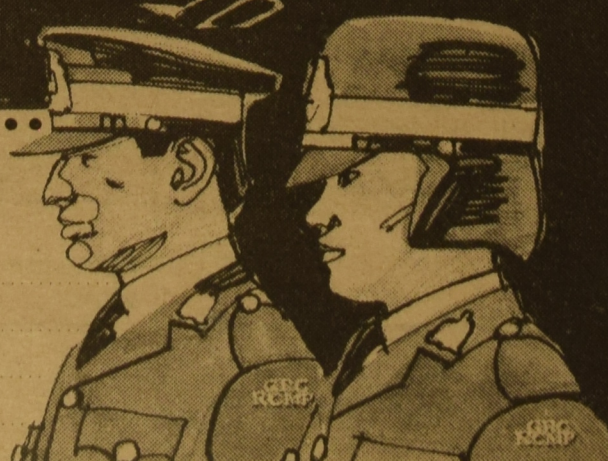
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Entertainment

Bruce Cockburn: No innocent bystanders



Bill Van Dyk
Music

This is definitely *not* an album about some beauteous fields over some misty hills where Christians go when they die. *Inner City Front*, Bruce Cockburn's twelfth album in as many years, is a hard-hitting dive into the seamy underside of the eighties. As the numbers of the alienated, the forsaken, and the morally dispossessed grow, so does the temptation to retreat to those beauteous fields. Cockburn resists the temptation. He confronts the issues of life head-on, with humanity and faith.

For a Christian like Cockburn (pronounced Kobirn) this is a frighteningly courageous action. The author of sweet and sentimental ballads like "All the Diamonds" and "Festival of Friends" is transformed into Dante's Virgil, leading us on a tour of the inferno, taking risks of disillusionment and pessimism but coming out a winner because of his faith. One tends to fear for that faith while listening to *Inner City Front*. You are amazed, and delighted, that Cockburn has kept his, for it shines hopefully on the despair he illuminates.

In this sense, Cockburn remains the exceptional Christian singer/songwriter. While characterizing himself as a conservative theologically, he has retained complete compassion and sympathy with the very people most other conservative Christian performers consider to be nothing more than prime conversion fodder.

Unlike groups like Found Free, Legacy or even Bob

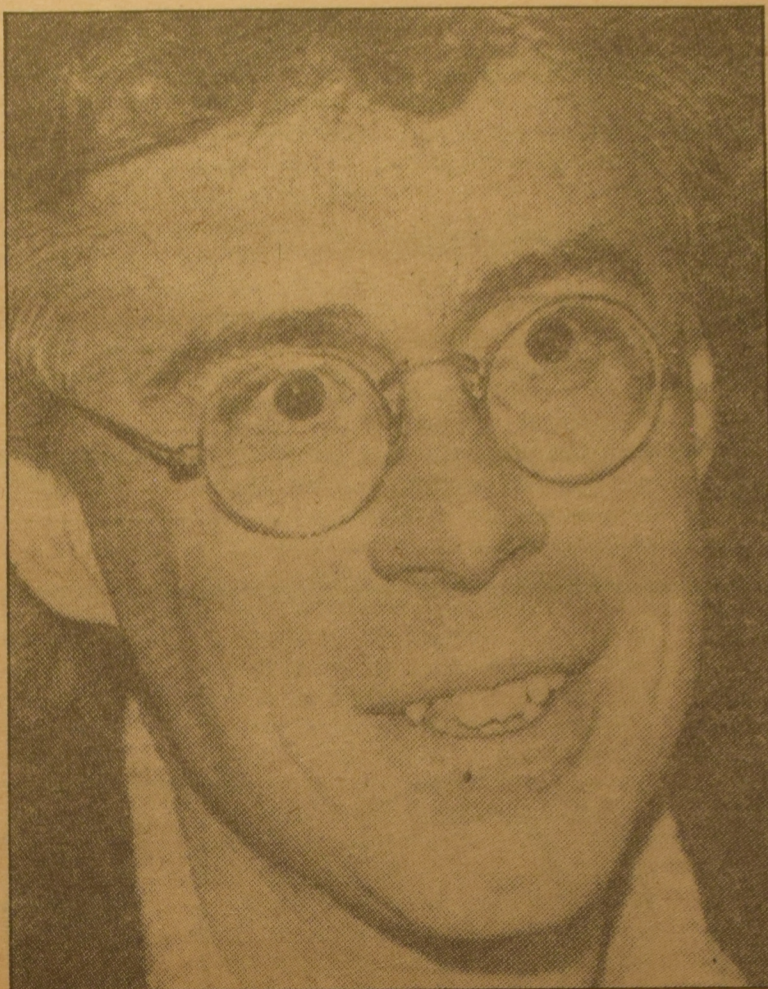
Dylan, Cockburn does not see himself as an evangelist. He sings about "the numb and confused, the battered and bruised" because he cares for them as real individuals; because he sees the vestiges of God's image in them, "in spite of themselves, graceful as these raindrops." The emptiness of the world remains empty, but it is enclosed by God, its writhings in anguish cradled by His hands.

Musical poetry

Cockburn's music pulsates with the energy and intensity of this confrontation between hope and despair. And his lyrics (often compared favourably to T.S. Eliot's poetry) continue in the vein of elegant realism he used so effectively in "Tokyo": "I watch the confusion of friends/all numb with love/moving like stray dogs to the anthem of night-long conversations/of pulsating rhythms and random voltage voices...."

Loneliness and desolation vibrate through his lyrics like metal, even through the songs which one assumes were intended to be "upbeat." "Wanna Go Walking," for example, refers to the "movie of the world," the unreal reality of melodrama and tragedy.

It is this melodrama of personal ruin and discomfort that prevents Cockburn's political songs from becoming mere slogans. "Justice" drives oppression into the faces and hearts of the humans affected by fascism and fanaticism: "Can you tell



Bruce Cockburn

me how much bleeding/it takes to fill a word with meaning...."

Cockburn's ground for hope in the face of terrorism is indicated in the oblique references to faith: "Got to search the silence of the soul's wild places/for a voice that can cross the spaces...." Typically, he condemns the evils done "in the name of Jesus" along with those done in the names of Buddha, Islam, man, and race.

Justice

This concern for the world is the focus and inspiration for one of the most interesting songs on *Inner City Front*. "Broken Wheel" is a cosmic vision of justice and mercy. The universe, created whole and perfect by God, is torn and wounded by man. Like a

wheel, one dent in an outer surface affects the performance of everything. In a similar way, society is affected by the indifference of every single member: "No adult of sound mind/can be an innocent bystander/trial comes before truth's revealed...." And we will be judged by "the children of our slaves."

Inner City Front, at its heart, is a challenge not only to the social and economic structures that, deliberately or not, cause oppression. It is also a provocative challenge to our own sense of insularity and complacency.

It is very easy and very tempting, in the face of all the misery in the world, to retreat into our relatively comfortable homes, churches, and communities, and make occasional donations to relief organiza-

tions.

Cockburn demands that we feel more, and care more for the victims and outcasts of our society. And his music has the power to convey his own sense of love for even "the least of these." Like Christ did two thousand years ago, Cockburn has found that his faith is most relevant to himself when it is relevant to those most in need of it.

Inner City Front poses another problem: does intelligence make good music? In this instance, the debate is simplified by Cockburn's sheer over-powering talent. Musically and lyrically, *Inner City Front* is, by any standard, one of the best albums of 1981. And though its message seems heavy and complex, Cockburn has the talent to express his vision in beautiful imagery and music — the kind of music that takes time to appreciate (as almost all good music does) but becomes even more forceful and interesting after repeated listenings.

Certainly it is easier to appreciate and enjoy "nice" music about love and broken hearts. It is even easier to appreciate commercial rock, like *Escape* by Journey, than it is to enjoy *Inner City Front* the first couple of times you hear it (with the exception of "Wanna go Walkin,'" which should grab your attention right away). And I am firmly opposed to any ideas about listening to a certain record purely out of a sense of duty.

But I'm all for anyone who wants to take the time to try out a lasting musical treasure, from among the racks of momentary pop pleasures at your record store. Bruce Cockburn is relevant, interesting, provocative, inventive, and he is a Christian. He's proof that faith and talent go well together.

Mr. Van Dyk, a music critic, lives in Chatham, Ontario.

Bibles disappear at Moscow book fair

NASHVILLE, Tenn. (EP) — While stealing religious books may seem unethical, three Southern Baptist exhibitors at the recent Moscow International Book Fair were not upset that several Bibles and other books disappeared from their booths, Linda Lawson of the Baptist Press reported.

James Clark, executive vice-president of the Baptist Sunday School Board, Dessel Aderholt, director of the board's Broadman division, and Bob Boyd, executive director of the Protestant Church-Owned Publishers Association which represents 30 religious publishers, travelled to Moscow for the fair where attendance exceeded 165,000. "Bibles were defin-

itely the most looked-at books at the fair," said Boyd.

In addition to the disappearance of small Bibles from the booth exhibits, Aderholt said many people pulled out paper and pencils and sat down to copy portions of the scriptures and other books. Clark and Aderholt had hoped to give away thousands of religious trinkets. Soviet customs officials, however, banned the distribution of T-shirts which had the words "Joy" and "Celebrate Life" on the fronts, then stalled a decision on the other items until the final day.

Soviet police constantly monitored the activities at the Baptist booths. Clark says there was always a uniformed officer within eye-shot of the

display; while in other areas of the fair one could walk through many aisles without seeing police.

"I didn't feel restricted, but I was quite aware that we were being watched constantly and closely," Boyd adds.

Clark did give one English-language Bible to a 24-year-old woman outside of the exhibition hall. "She had never held a Bible in her life," he says. "But she teaches English, so she took it home."

The next day the same woman returned to tell Clark that she had read portions to her mother — her mother had not had direct access to the scriptures since the family Bible was lost in a German bomb raid in 1942.

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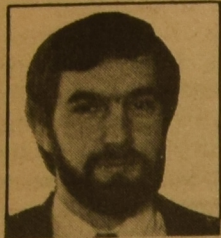
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Education

Ontario's Bill 4 may be reintroduced into the legislature



Harry A. de Vries

Education

In March of 1980 the minority Conservative government of Ontario presented to the legislature "An Act to Regulate the Granting of Degrees" within the province. The Act, now commonly referred to as

Bill 4, was a measure designed to maintain the quality of post-secondary education in Ontario. The Bill was intended to make it illegal for any institution in the province to grant post-secondary educa-

tion degrees without having the right by an act of parliament to do so. In other words, degree-granting institutions would require a charter to operate.

But official charters are not easily obtained. The provincial government decided in 1964 that Ontario had enough schools of higher education in its 15 universities and Ryerson Polytechnical Institute. Church-related colleges and seminaries had a problem.

In the broad sweeping statement of Bill 4, the Ontario

government could quite unintentionally, make it impossible for religious colleges to operate since most of them did not have charters. The widespread criticism of the Bill by church-related groups and such schools as the Institute for Christian Studies (ICS) in Toronto, caused the government to make changes in the Bill to accommodate church-related institutions. In fact, it is now the Ministry of Education's policy to assist groups in applications for charters, as has been the case with Redeemer College and the Theo-

logical College of the Canadian Reformed Churches. Hence, reference to a Bill 81 in the January 15th issue was an erroneous one.

Bill 4 did not see any further readings in the Ontario legislature. A provincial election followed shortly after its first reading. General consensus up till now has been that the government, now a majority government, has wisely forgotten about the Bill. Not so. According to Mr. James MacKay of the Ministry of Education, intentions are to reintroduce the original Act with some minor changes sometime this spring, although it does not come first on the list of legislative priorities.

Redeemer College now has a charter to confer theological degrees, but the Institute which did not wish to be recognized as a theological school, but rather as an independent school of post-graduate education, may still have to go that route. Robert Vander Vennen, who is dealing with the matter of official recognition at this time, says that the ICS can become a degree-granting institution in either of two ways, either as a theological school or as an affiliate college with an existing university. Attempts have been made to affiliate with the major universities in central and southwestern Ontario, but to no avail, despite the direct support of the deputy minister of education in affiliation requests. Should the Act be re-introduced as is planned, the ICS could find itself in a difficult position in Ontario, unless it decides to be recognized as a theological school.

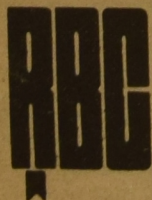
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Dutch



Als je 't mij vraagt...

Syrt Wolters

Wat versta jij onder „in de wereld te zijn en toch niet van de wereld?”

— 2

Dat tweede artikel uit „The Banner”, waarvan ik sprak in m'n vorige artikel is van Bert Witvoet, wat hij schreef in zijn kolom: Welcome to My Perch. The titel van het artikel was: „A Tale of Three in's but not of's.”

In dat artikel laat Witvoet voorkomen dat het mogelijk is om met de wereld mee te gaan en toch niet van de wereld te zijn. Dat hangt maar van de omstandigheden af. Daar heb je het weer: de omstandigheden bepalen wat gehoorzaamheid is en wat niet. Daar kan ik nooit uit komen.

Voor de laatste paragraaf van z'n artikel brengt me in de war. Witvoet zegt tot besluit: „Ik zal de fundamente en de muren van Christelijke scholen blijven steunen, maar ik applaudiseer enthousiast degenen die in de openbare school en in de „Teamster's Union,” en in de AFL-CIO hun stem laten horen. Ik begin me

zorgen te maken als de spanning er niet meer is als het gaat om de „in” maar niet „van” in onze levensstijl.

Om te beginnen met de laatste zin: Dus, zolang de spanning er nog is, kan iemand nog rustig georganiseerd zijn in een onchristelijke organisatie. Als je vraagt: Voel je je als Christen op je gemak in die organisatie en het antwoord is, „nee, helemaal niet,” dan mogen we zeggen dat hij daar wel blijven mag. Maar zodra iemand zich op zijn gemak gaat voelen in die organisaties, dan moet men hem vertellen dat hij daar niet hoort. Vatte wie het vatten kan — ik niet.

Hebben die mensen, die lid zijn van zo'n organisatie dan niet eerst de Constitutie en de Reglementen gelezen? En hebben ze dan niet ontdekt dat men in het geheel niets wil weten van een „Christelijke benadering” van de problemen en is men dan toch maar lid geworden? Lid worden betekent in

mijn boek loyaal zijn aan de doelstelling. Lid worden met de bedoeling om tegen de doelstelling in te gaan is onzedelijk en niet etisch. In één woord: oneerlijk.

Ik geloof niet dat Christus van ons verwacht dat we op zulke slinkse manieren onderdaan kunnen zijn in Zijn koninkrijk. Dan waren de drie vrienden van Daniel uit ander hout gesneden. Die vroegen zich helemaal niet af of ze nog wat zouden kunnen bereiken door mee te knielen. En geloof maar dat die drie onder hevige spanning stonden. Nota bene, ze waren in een vreemd land; niet als immigranten maar als gevankelijk weggevoerden.

Als er ooit drie kinderen God's een legio redenen hadden om maar door de knieën te gaan, dan waren het deze drie. Geloof maar, dat er macht uitging van die massa psychologie van de honderdduizenden om hen heen. Er behoorde geloofsmoed toe om niet toe te geven aan de massale druk. En ze wisten zeker dat ze in de vurige oven levend verbrand zouden worden. Ze zullen vast wel gebeden hebben of God hen door een wonder zou beveiligen, maar ze rekenden er niet op. Ze waren bereid om onder te gaan, als God dat nodig zou oordelen. Ze zeggen tegen Nebukadnezar: We weten niet of de Here ons wil redden, maar Hij kan het wel; maar zelfs als Hij het niet zou doen, dan nog zullen we niet knielen voor uw beeld.

Als wij als Christenen bekend zouden staan door zulk gedrag, zouden we voor fanatiek uitgemaakt worden. En wie wil nog voor fanatiek doorgaan? Fanatieken zijn mensen die hun „rede” kwijt zijn. Die gebruiken hun verstand niet. Die hollen maar door, zonder dat ze weten waar ze terecht komen. Nee, moeten we niet voorzichtig als duiven zijn en listig als de

slangen? O ja, we hebben onze bijbelteksten wel klaar liggen. We zijn niet voor niets grootgebracht in de Gereformeerde kerk in Nederland!

Dus Witvoet blijft de Christelijke school steunen en de Christelijke vakbeweging en wat dies meer zij, maar hij blijft toch applaudiseren (zelfs enthousiast, dat is wat het woord „root” betekent) diegenen die willens en wetens zich aansluiten bij een organisatie die van het Koningschap van Christus niets wil weten. En Jezus heeft ons zo gewaarschuwd: Gaat geen juk aan met een ongelovige!

Laten we eerlijk zijn: we zijn geen haar beter dan de wereld om ons heen. We hebben allemaal prachtige theorieën. Ze klinken prachtig en maken veel indruk op papier, maar als het aankomt om te beleven wat we zeggen te belijden, dan vinden we het eigenlijk te kinderachtig. Ik word ook ietwat zielig aangekeken, als het in een gesprek met m'n klanten uitkomt dat ik geloof dat de wereld een zaligmaker nodig heeft om uit de misère te komen. Je kunt ze, bij wijze van spreken, horen denken: Nou, die is nog niet erg „sophisticated”.

Witvoet schrijft: Als een gerijpt man heb ik gelegenheid gehad om op te merken, dat het niet altijd wenselijk is om zo maar terug te trekken. Broeder Witvoet, het helpt me niet en, als het er op aankomt, raakt het me ook niet wat u al zo opgemerkt hebt of niet. Wij hebben ons niet te houden aan wat u al zo opmerkt, maar aan het gebod des Heren dat we onze liefde zullen laten blijken met al onze kracht, met heel onze wil, met heel ons verstand, ja met elke vezel van ons bestaan. Hoe u dat kunt rijmen met uw applaudiseren is mij een raadsel. Intussen hebt u onze „rupsen” (zie m'n vorige artikel) een uitnemende fopspeen overhandigd.

De Joodse Sabbat

Voorbereiding Thuis

De hele week is aan de sabbat ondergeschikt en wordt door de sabbat geheiligd. Jac. VanNes leidt dat in zijn boek „Het Jodendom” af uit het feit dat in de Hebreeuwse taal voor sabbat en week hetzelfde woord wordt gebruikt. Hij schrijft verder: „Zoals bij de Christenen de zondag de ganse volgende week heeft te beheersen, en licht en warmte moet uitstralen voor het gemoed in het dagelijkse leven der werkdagen, zo moet voor de Joden omgekeerd de volgende sabbat aan de voorafgaande week zijn stempel geven”.

Ik wil nu eerst iets schrijven over de voorbereiding tot de viering van de sabbat. Die voorbereiding begint al op vrijdagmorgen! Een goede Jood zorgt ervoor dat hij niet te ver van huis gaat op vrijdag, want hij wil de sabbat in de familiekring vieren. Ook is hij op deze dag matig in eten en drinken, opdat hij des te meer van het goede zal kunnen genieten op de sabbat. De inkopen worden al vroeg gedaan. Vis, groente, wijn, enz. op vrijdagmorgen, meel om brood te bakken al op donderdag, want het vereist tijd en aandacht om de ineengestrengelde sabbatbroden te bakken. Bij alle inkopen moet men eigenlijk zeggen: Ik koop dit ter ere van koningin Sabbat!

Bij het bereiden van het deeg voor de sabbatbroden, dat uit vijf graansoorten is samengesteld (tarwe, rogge, haver, gerst en pelt) is het van belang dat een klein gedeelte, ter grootte van een olijf of een kippenei „er als deegoffer afgenomen wordt en” aan alle gewone gebruik onttrokken verbrand wordt, liefst in een vuur dat hiervoor alleen brandt. Dit deegoffer is oorspronkelijk bedoeld als het afgeven van een deel voor de priesters.

De gehele maaltijd behoort klaar te zijn voor de sabbat begint. Officieel begint de sabbat vrijdagavond op het moment dat men een blauwe van een witte draad niet meer met het blote oog kan onderscheiden. Voedsel dat gekookt is mag alleen warm gehouden worden, daar het verboden is op de sabbat enig werk, ook bakken en koken, te verrichten. Ieder behoort zich voor te bereiden en klaar te maken. Ook het huis moet schoon zijn.

En er zijn voorschriften voor wassen en baden, schone onder kleren, zelfs voor het knippen van de nagels. „Men trekke het feestkleed aan. Wees gereed om voor het namiddaggebed het Schriftgedeelte over de komende sabbat te lezen, zowel uit de Wet als uit de Profeten, en vergeet niet Psalm 93 te reciteren. Wacht in rustige

vreugde na deze schriftuurlijke voorbereiding de tijd af voor het Mincha, d.w.z. het namiddaggebed af.”

Dan komt het moment dat de vader zijn vragen gaat stellen. Voordat men naar de synagoge gaat vraagt de vader: „Hebt gij de „eroeb”, d.i. de grensverwijding, nodig voor het kunnen dragen van voorwerpen binnen bepaalde afstanden op de sabbat, gemaakt? Hebt ge de tienden gegeven? Hebt ge het deegoffer afgenomen en verbrand?”

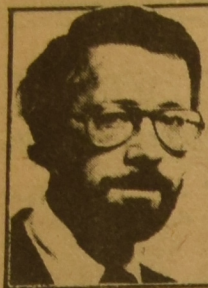
Als de schemering nog niet is aangebroken, dan kan, als het antwoord op een dezer vragen neen zou moeten zijn, de zaak nog tijdig worden geregeld. Is het antwoord op de vragen ja, dan zegt de vader: „Steek de sabbatslichten aan.” Iedere gezin maar ook iedere alleenstaande is verplicht een licht aan te steken. Hierop kan geen enkele uitzondering worden gemaakt. In het gezin is de vrouw de aangewezen persoon om het licht te ontsteken ter ere van de sabbat. En het moet gebeuren kort na zonsondergang. Er moet echter, voordat zij het licht ontsteekt, genoeg tijd voor haar zijn om te bidden. Zij dankt God voor de gave van de sabbat, en de sabbatsrust. Zij verklaart zich bereid om het bevel van God in de Wet op te volgen en het sabbatslicht aan te

steken. Zij bidt om Gods genade en barmhartigheid „dat Gij mijn verlangen wel wilt vervullen, maar dat Gij de wil van mijn vijanden moogt vernietigen. Laat dit licht in Uw ogen zijn gelijk het licht, dat eens de hogepriester in de tempel heeft aangestoken. Laat ons licht niet uitgeblust worden, maar verlicht ons en laat onze zielen eens in het Paradijs met andere rechtvaardigen lichten. Dit worde waar! In de naam Gods, Amen!”

Het is duidelijk dat het sabbatslicht in de Joodse huizen heen wijst naar het eens brandende licht op de kandelaar in het heilige van de tempel. De vrouw steekt onmiddellijk na haar gebed het licht aan, en zegt: „Geloofd zijt Gij Here, onze God, die ons door Uw geboden geheiligd hebt, en bevolen hebt het sabbatslicht aan te steken.” De mannelijke gezinsleden bezoeken nu zo spoedig mogelijk de synagoge, terwijl de vrouw alles verder gereed maakt voor de maaltijd. Op de plaats waar de man zal aanzitten, staat in elk geval een beker wijn. Twee sabbatbroden liggen verschoien in een servet op de tafel. De witgedekte tafel ziet er in het licht van kaarsen en lampen feestelijk uit. Alles wacht op de terugkeer van de mannelijke leden van het gezin.

J. VanHarmelen

Dutch



Dag, oude dag

Ab VanderMey

Je bent zo oud als je je voelt

Oud worden is wel mooi, maar oud zijn valt niet mee wordt er wel eens gezegd. Daarmee wordt het verschil aangegeven tussen een gezonde oude dag en een gehandicapte oude dag.

Niet alleen het oud zijn, maar ook het oud worden kent zijn eigen pijn en zijn eigen vragen. Voor heel wat mensen is het niet zo eenvoudig om te gaan leven met de ervaring van nieuwe grenzen. Het is niet eenvoudig om onder ogen

te gaan zien dat je niet alles meer kunt of dat het langzamer gaat.

Volgens onze samenleving beginnen de meeste mensen oud te worden op 65 jarige leeftijd. Dan heb je recht op het zogenaamde 'old age pension'. Dan kan je gebruik maken van je 'senior citizens card' en je krijgt korting bij culturele aangelegenheden. Er opent zich een andere wereld. Je merkt dat je zo maar tot een nieuwe groep van

mensen bent gaan behoren: „De bejaarden”. Je wordt uitgenodigd voor de senior citizens avonden, bejaarden-gymnastiek, uitstapjes voor bejaarden, de jeugd van gisteren club, enzovoort.

Er wordt heel wat gedaan voor bejaarden, wordt er vaak gezegd. Maar bejaarden zelf voelen het vaak heel anders. Op de eerste plaats zijn er, die het woord „bejaarde” of „senior citizen” haten. Ze vinden dat hieraan een bepaalde waardering schuilt zoals: niet zoveel meer waard te zijn, niet meer voor vol te worden aangezien, niet meer nodig te zijn. Bejaarden worden wel eens op dezelfde wijze gediscrimineerd als mensen met een andere huidskleur. Dat is natuurlijk nogal een krasse vergelijking, maar ten onrechte? Dat er vooroordelen rondom bejaarden zijn is een

ding dat zeker is. Kijk maar naar de feestdagen, dan wordt er altijd iets speciaals voor bejaarden gedaan, waarom?

Het is een benadering die de oudere mens te veel ziet als een hulp behoevende of als een probleem. De oudere mens wordt er sociaal mee geïsoleerd en komt daardoor in een apart hoekje te staan. Ik weet wel dat onze samenleving een zware druk op de in leeftijd ouder wordende mens legt.

Het is zo makkelijk om alles in groepen te verdelen. Maar daarmee wordt wel voorbij gegaan aan een reeks van ervaringen en aan de innerlijke beleving van het ouder worden. Vanwege de maatschappelijke druk en de overwaardering van jong zijn en produktie, krijgt de mens weinig kans om in zijn leeftijd

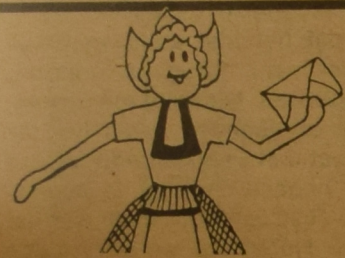
te groeien en nieuwe grenzen en mogelijkheden te ontdekken.

Oud worden is niet minderwaardig, maar iets dat eigen waardig is.

Het is maar goed dat de Herepresent is op onze levensweg. En als u oud bent geworden, zegt Hij niet: „U bent voor mij waardeloos geworden, u produceert niet meer en u kost alleen maar geld en als u heel oud wordt, zelfs veel geld. Maar tot in de ouderdom en de grijsheid toe is Hij present.

Zijn prestatie is niet afhankelijk van seizoenen of leeftijd, van werkprestatie of nuttigheid in deze maatschappij. Hij blijft Dezelfde in liefde, trouw en zorg. Wij zijn van onszelf uit niet trouw. Maar Hij is trouw, elke fase van uw levensweg, elke dag, elke seconde van uw bestaan.

Uit Nederland



□ Radio Nederland — Het kabinet Van Agt zal een wetsontwerp indienen over een verlaging van de uitkeringen bij ziekte. Minister Den Uyl van Sociale Zaken en Werkgelegenheid wil die uitkeringen terugbrengen tot tachtig procent van het loon. De regering wil CAO-bepalingen waarin doorbetalingen tot honderd procent zijn overeengekomen nietig laten verklaren. Bovendien zal over de uitkeringen premie moeten worden betaald. De voorgestelde bezuinigingen op de ziekteuitkeringen moet een besparing opleveren van 500

miljoen dollar per jaar. Inmiddels hebben de vakcentrales FNV en CNV over deze plannen het onaanvaardbaar uitgesproken. Als de voorstellen inderdaad worden uitgevoerd zullen de bonden overwegen naar de rechter te stappen.

□ Volgens Tweede Kamer-voorzitter Dolman wordt in een kwart van de Nederlandse huishoudens die zijn aangesloten op het kabelnet, regelmatig geluisterd naar de kamerdébatten die via de radio worden doorgegeven. Hij baseert dit op een onderzoek van de Nederlandse Omroep Stichting. Die 25 procent van de huishoudens zijn goed voor 800 duizend tot een miljoen luisteraars. Dolman voegde hieraan toe dat het cijfer nog steeds stijgt. Er wordt nu onderzocht of het wenselijk is de kamerdébatten ook via de televisie door te geven.

□ In Nederland is een vacaturebank voor artsen in het leven geroepen. Het is een initiatief van het Gewestelijk Arbeidsbureau in Utrecht en de Landelijke Vereniging van

Artsen in dienstverband. Volgens deze vereniging neemt de werkloosheid onder artsen toe als gevolg van een langzaam groeiend overschot. Op 1 december van het vorig jaar

waren ruim 600 artsen werkloos, van wie meer dan honderd al meer dan zes maanden. Volgens de prognoses zal er in het jaar 2000 voor een kwart van de afgestudeerde artsen geen werk zijn.

Immigratie maatregelen voor hulp aan buitenlandse huishoudsters in Canada

door George Bonavia

(Canadian Scene) — De Minister voor Werkgelegenheid en Immigratie, Lloyd Axworthy, heeft nieuwe maatregelen aangekondigd om buitenlandse huishoudsters die in Canada werkzaam zijn, te helpen om de positie van permanente inwoners te verkrijgen. Buitenlandse huishoudsters die hier momenteel op tijdelijke basis werken, en mensen die Canada nu voor het eerst binnenkomen zullen door deze maatregelen geholpen kunnen worden.

De maatregelen zijn het gevolg van een herziening van het beleid betreffende buitenlandse huishoudsters en de publicatie in het afgelopen voorjaar van een rapport van een studiegroep betreffende Huishoudelijke Hulp en Werkvergunningen. De heer Axworthy kondigde toen veranderingen in het regeringsbeleid aan die ten doel hadden de omstandigheden van buitenlandse huishoudelijke hulp te verbeteren en een groter aantal ervaren huishoudsters aan te moedigen het land als blijvende inwoners (landed immigrants) binnen te komen.

Met betrekking tot de wijzigingen wees de minister er op dat huishoudsters die langer dan twee jaar op tijdelijke basis in Canada gewerkt hebben, contacten in hun Canadese gemeenschap gelegd hebben die gelijk zijn aan die van permanente inwoners.

Momenteel in Canada verblijvende huishoudsters, die hier nu twee jaar zijn, en die in aanmerking wensen te komen voor de status van blijvende inwoner (permanent resident), zullen nu de gelegenheid krijgen om die positie te verwerven vanuit Canada zelf, als het tijd is om hun werkvergunning te vernieuwen. Immigratieambtenaren zullen dan een onderzoek doen, en zij die hier twee jaar geweest zijn en aangetoond hebben dat zij in hun eigen onderhoud kunnen voorzien, zullen bericht ontvangen dat zij een aanvraag in kunnen dienen voor permanent resident status vanuit Canada. Zij die nog niet voldoende ingeburgerd zijn of die hier nog geen twee jaar zijn zullen de gelegenheid ontvangen om hun opleiding zodanig te verbeteren dat zij ook in aanmerking kunnen komen voor de positie van permanente inwoner.

Opleiding voor nieuw-aangekomenen, voor mensen die momenteel minder dan twee jaar hier zijn, of voor mensen die nog niet voldoende in Canada ingeburgerd zijn, zal worden verschaft onder de condities van de contracten tussen werkgever en werknemer. Canadese werkgevers zullen elke week een bepaalde hoeveelheid vrije tijd moeten geven voor scholing of verdere opleiding. De werkgevers zullen ook

verzocht worden om bij te dragen in de kosten van de opleiding zolang als de werkgever studeert. Canada Employment Centres zullen aan de huishoudsters raad en leiding verschaffen, en daarbij hun belangstelling en hun achtergrond in aanmerking nemen.

Huishoudsters die besluiten er mee op te houden of die geen goede resultaten in hun opleidingsprogramma hebben, zullen aan het eind van hun tweede jaar een laatste verlenging van hun werkvergunning krijgen, en daarna zullen zij naar hun eigen land terug moeten gaan.

In de toekomst zullen mensen die als hulp in de huishouding naar Canada willen komen uitgekozen worden op basis van hun persoonlijke geschiktheid, en aangetoonde capaciteit om hier training of verdere opleiding te volgen waar door zij op de duur in hun eigen onderhoud kunnen voorzien. Aan het eind van twee jaar zal een immigratiebeambte een onderzoek doen naar de vorderingen van deze personen, om te zien of zij het aanvraagproces kunnen beginnen.

Huishoudsters die voor een paar jaar naar Canada willen komen om hun persoonlijke of culturele ervaring te verrijken, en die niet van plan zijn de positie van permanente inwoner aan te vragen, vallen buiten deze nieuwe regelingen.

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Dutch

De regeringen doen de oorspronkelijke bevolkings groepen van Canada tekort

door Ben Malkin

Canadian Scene — Een rapport van de speciale Lagerhuis-commissie voor de Invaliden en gehandicapten wijst de conditie van de oorspronkelijke bevolkingsgroepen van Canada aan als waarschijnlijk het ernstigste sociale probleem in het land.

Ondanks het feit dat de federale regering voortdurend probeert om werkgelegenheid te vinden voor Indianen, Inuit en Metis, blijft hun toestand, en vooral die van de Indianen, betreurenswaardig. De commissie, onder leiding van David Smith (Liberaal — Don Valley East) heeft geconstateerd dat de Indiaanse bevolking over de afgelopen 20 jaar met 40 procent is toegenomen, zodat de behoefte aan maatschappelijke diensten, onderwijs, huisvesting en werkgelegenheid omhoog is gegaan; het aantal buiten-echtelijke geboorten is bij de Indianen meer dan 4 maal zo hoog als bij de rest van de bevolking; het aantal Indiaanse kinderen die tot aan het eind van het middelbaar onderwijs op school blijven is 20 procent, vergeleken met een nationaal percentage van 75 procent; bijna 25% van de Indiaanse kinderen die aan de Lagere School beginnen, spreken Engels noch Frans; het aantal Indiaanse jongelui dat als misdadig wordt beschouwd is drie maal zo hoog als het nationale cijfer.

De huisvesting voor Indianen is in de afgelopen 20 jaar verbeterd. Toch worden bijna 19 procent van de huizen in de reservaten bewoond door 2 of meer gezinnen. In 1977 hadden minder dan 40 procent van de Indiaanse huizen stromend water, riolering of een toilet binnenshuis; minstens 20 Indiaanse nederzettingen, met tezamen bijna 10.000 inwoners worden bedreigd door gevaarlijke condities in hun woon-milieu ten gevolge van industriële ontwikkeling; onder deze condities treft men het gevaar van vergiftiging door kwik en fluor aan.

Hoewel meer Indianen nu werk hebben dan 10 jaar geleden, is het gemiddelde inkomen slechts de helft tot tweederde van het nationale gemiddelde. Werkeloosheid onder de Indianen is ongeveer 35 procent van de bevolking die oud genoeg is om te werken, en in sommige gebieden is het wel 90 procent.

In verhouding tot hun totale aantal zijn er teveel leden van de oorspronkelijke bevolkingsgroepen in federale en provinciale gevangenissen. In Manitoba, Saskatchewan en in het

Noorden, maken zij 40% uit van de gevangenisbevolking. Zelfmoord komt onder de Indianen bijna drie maal zo vaak voor als in de rest van het land, en vooral onder mensen in de leeftijdsgroep van 15 tot 24 jaar.

Een belangrijke aanbeveling van de commissie is dat de verschillende regeringsdepartementen beter overleg met elkaar moeten plegen als zij programma's voor oorspronkelijke bevolkingsgroepen in werking zetten, en, misschien wel even belangrijk, dat zij overleg moeten plegen met de oorspronkelijke bevolking zelf.

Het rapport wijst er op dat de linkerhand van de regering niet altijd weet wat de rechterhand doet, en vervolgt: „Er

zijn allerlei voorbeelden die aantonen dat de volgende federale departementen niet op systematische wijze overleg met elkaar plegen als ze gedragslijnen en programma's opstellen met betrekking tot de oorspronkelijke bevolkingsgroepen:

„Het Departement voor Indiaanse aangelegenheden en ontwikkeling van het Noorden; de Commissie voor Werkgelegenheid en Immigratie in Canada; het Departement van de Staatssecretaris; het Ministerie van Financien; de Commissie voor de Openbare Dienst; het Departement voor Nationale Gezondheid en Maatschappelijk Werk; het Departement voor Regionale Economische Expansie; het Departement van Justitie; het

Departement van de Advokaat-Generaal; het Staatsministerie voor Sociale Ontwikkeling; de Canada Mortgage and Housing Corporation.”

Het rapport merkt op dat de initiatieven van de ene organisatie vaak die van een andere dupliceren, in de war brengen of zelfs ondermijnen, zonder dat de ambtenaren zich er bijtijds rekenschap van geven. Ook verliezen vele programma's hun doelmatigheid omdat ze in werking gesteld worden zonder grondig overleg met de oorspronkelijke bevolkingsgroepen zelf.

Louis Bruyere, de president van de Raad van Oorspronkelijke Bevolkingsgroepen van Canada, zegt: „Wij weten niet zeker of het een kwestie van

geld dan wel een kwestie van samenwerking is met de mensen die de programma's ontwerpen en ten uitvoer brengen. Daar mankeert het al veel te lang aan in de administratie van regeringsprogramma's of dat nu federale of provinciale zijn. Het is een triest feit dat een eens zeer trots volk afhankelijk geworden is van de bevolking die hier oorspronkelijk niet thuis hoort, en dat om allemaal verkeerde redenen.”

Het rapport legt er ook de nadruk op dat speciale regelingen moeten worden getroffen om de lichamelijke gehandicapten uit de oorspronkelijke bevolkingsgroepen te helpen, in 't bijzonder via het gebruik van „Friendship Centres” die in onze grotere steden te vinden zijn.



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THANKS

PIJPKER: Onze dank voor de vele blijken van deelneming in het voor ons zo zwaar verlies van onze lieve man, vader en opa. Uw gebed en meeleven heeft ons getroost.
Mrs. Pijpker, kinderen en kleinkinderen, 79 McLaughlin Rd., Trinity Tower, Apt. #612, Brampton, Ont.

VAN ARRAGON: Mr. and Mrs. Van Arragon, with their children and grandchildren, wish to thank all those who, with their presence, cards or telephone calls, made our Wedding Anniversary such a beautiful day.
26 York St., Strathroy, ON N7G 2E3

BIRTHS

De BOER: We, Harry and Anita, thank the Lord for the birth of another son, MARK HARRY, born January 16, 1982. A brother for Kevin and Daryl. Another grandson for Mr. and Mrs. R. De Boer and Mr. and Mrs. P.H. Altena.
R.R.#3, Hagersville, ON N0A 1H0

FERNHOUT: With thankfulness to God, the giver of life, we, Jack and Marian, announce the birth of a son, RYAN ANDREW, January 16, 1982. A brother for Kristopher, Eric, Alida and Jeremy. Grandparents are Mr. and Mrs. Johannes VanStrien, Edmonton, Alta., and Mrs. M. Fernhout, Chatham, Ont.
13519-110A Ave., Edmonton, AB T5M 2M8

GUNNINK: Rejoice with us in the safe arrival of, BETH NAOMI, born on January 19, 1982. She weighed 8 lbs. 2 oz. Rev. and Mrs. Henry Gunnink; Grant, Mariam and Sara.
258 Equestrian Dr., Kanata, ON K2M 1C5

LOOTSMA: With joy and thankfulness to God, the giver and creator of life, we, Harvey and Rose (nee De Vries), are very happy to announce the birth of our first child, a beautiful daughter, HEATHER MARIE, born on December 17, 1981, weighing 7 lbs. 6 oz. She is the fifth grandchild for Mr. and Mrs. John Lootsma and the first grandchild for Mr. and Mrs. Andy De Vries all of Bowmanville.
R.R.#4, Kincardine, ON N0G 2G0

LUNSHOF: We give thanks to the Lord, the giver of life, for the birth of JESSICA ROSE, born December 30, 1981. A sister for Yolanda and Joshua. Another grandchild for Mrs. F. Lunshof and Mr. and Mrs. J.A. De Voest.
John and Yvonne Lunshof, 9 George St., Alliston, ON L0M 1A0

WIELINK: With praise and thanksgiving to God, we, Henry and Alice Wielink, joyfully announce the birth of our fourth child, HENRY MATTHEW, born January 13, 1982. A little brother for Keith, Alicia and Faye. The 25th grandchild for Mr. and Mrs. Cornelius Wielink of Binbrook, Ont., 13th grandchild for Mr. and Mrs. Harm Kelly of Dunnville, Ont.
R.R.#3, Wellandport, ON L0R 2J0

BIRTHS

McGRATH: Jim and Linda thank God, the giver of life, for the safe arrival of our second daughter, COLLEEN MARGOT, 8 lbs. 3 oz., on January 15, 1982. A sister for Natalie. Second granddaughter for Karl (Kees) and Tina Rauwerda of Simcoe. Third grandchild for Reginald and Shirely McGrath, Hagersville. Second great-grandchild for Mr. and Mrs. Andy Van Netten of Aylmer. Fourth great-grandchild for Mr. Roel Rauwerda of Bergum (Fr) Nederland.
12 Carrick St., Hagersville, Ont.

MEDSKER: "Children are a gift from the Lord" (Psalm 127:3). With great joy and thankfulness to God, our creator and giver of life, we, Ken and Marge (nee Smids), are happy to announce the birth of our first child, LAURA MENSINA, born October 14, 1981, weighing 7 lbs. 14 1/2 oz. Laura is the first grandchild for Mr. and Mrs. Jerald Medsker of Martinsville, IL, and sixth grandchild for Mr. and Mrs. Joseph Smids of Sarnia, Ont. Laura is the 26th great-grandchild for Mrs. Laura Medsker of Terre Haute, IN, and 33rd great-grandchild for Mr. and Mrs. Klaas Bos of Sarnia, Ont. Laura is a new cousin for Elicia, Kevin, Shanleigh, Stephen, and Karin.

O Christ, Thyself a Child
Within an earthly home,
With heart still undefiled,
Thou didst to manhood come;
Our children bless, in every place,
That they may all behold Thy face,
And knowing Thee may grow in grace.
—Taken from the hymn
"Our Father, by Whose Name"
by F. Bland Tucker.

540 Thelma Dr., Mount Juliet, TN 37122

PEREBOOM - KLUMPENHOUW-ER: God entrusted us with a daughter, MARIA CHRISTINA ELISABETH, born January 15, 1982.
Henry Klumpenhower and Liz Pereboom-Klumpenhower, 308 Michener Park, Edmonton, AB T6H 4M5

VANDERLAAN: With praise and thanks to our heavenly Father, the giver of life, we, Jack and Theresa, happily announce the birth of our first child, a healthy baby boy, ANDREW THEODORE, born January 25, 1982. Andrew Theodore is the 3rd grandchild for Mr. and Mrs. Ted VanderLaan of Ancaster, Ont., 4th grandchild for Mr. and Mrs. Ben Kraal of Moorefield, Ont. Great-grandchild for Opa K. VanderLaan of Brampton, Ont.
965 North Shore Blvd. W., Burlington, ON L7T 1B2

VANDERWIER: On January 16, 1982, the Lord richly blessed our home with the birth of a daughter, DIANNE MARTHA, a welcome little sister for Jolene, Barbara, Ivan and Calvin. Thankful parents: Wayne and Martha (nee Haanstra).
R.R.#2, Smithville, ON L0R 2A0

MARRIAGES

POSTMA-STRONKS: Believing that the Lord has brought our children together, Mr. and Mrs. John Postma of Chatham, Ont., and Mr. and Mrs. John Stronks of St. Catharines, Ont., are happy to announce the forthcoming marriage of their children, NELLIE and RON. The ceremony will take place, D.V., on Saturday, February 13, 1982, at 4:00 p.m. in the First Chr. Ref. Church of Chatham, Ont.
Future address: Mr. and Mrs. Ron Stronks, R.R.#4, Chatham, ON N7M 5J4

ANNIVERSARIES

Ezinge Brampton
1927 1982

SYTSE and GEERTJE
DRYFHOUT
(nee Burgler)

With joy and thanksgiving to God, we wish to congratulate our parents, grand- and great-grandparents on the occasion of their 55th Wedding Anniversary on February 23, 1982, D.V.

We wish them the Lord's blessings on this day and we pray that he will continue to bless them and keep them in his care in the years ahead. With love from all of us:

Theresa & Louis Molenhuis — Brampton

Kees & Emmy Dryfhout — Amsterdam

Sjabbe & Ann Dryfhout — Springdale

Frank & Jane Dryfhout — Newmarket

Marsha & Tjeerd Smit — Brampton
Walter & Ann Dryfhout — Newmarket

Sita Borg — Georgetown

Kathy & Weit Siderius — Brampton
David & Catherina Dryfhout — Norwood

Trudy & Dick Poot — Georgetown
Tony & Connie Dryfhout — Brampton

46 grandchildren and 11 great-grandchildren.

Open house will be held, D.V., on February 27, 1982, from 2 - 4 p.m. in the Immanuel Chr. Ref. Church Hall, 63 Church St., Brampton, Ont. Best wishes only.

Home address: 67 Railroad St., Brampton, ON L6X 1G5. After March 13, 1982: 7900 McLaughlin Road, S., R.R.#10, Brampton, ON L6V 3N2

February 13, 1982

JOHN and JANE DYKSTRA
(nee Glas)

40th Wedding Anniversary.
32865 Ashley Way, Abbotsford, B.C. V2S 5W3

1947 1982
We joyfully announce the 35th Wedding Anniversary, on February 12, 1982, D.V., of our parents and grandparents,

ART and RIET VANDYK
(nee Hoogerbrugge)

Thanks be to the Lord for their many happy years together, and we pray that he may bless them and keep them in his care in the years ahead. Congratulations Mom and Dad, Opa and Oma.

With love from all of us:
Bill & Anne Zylstra; Michael, David, Robyn — Forest, Ont.
Jack & Wendy VanDyk; Joshua, Justin, Jason — Burlington, Ont.
John & Corinne Bosch; Erin, Crystal — Grimsby, Ont.
Donald & Jackie Aasman; Daniel — Faro, Yukon
Home address: 55 Mountain Ave. N., Stoney Creek, ON L8G 3P6

TALK IS
CHEAP

in Calvinist Contact
Family Announcements

Share your family's joys and sorrows with your hundreds of friends and relatives across the country.

Family Announcements:

When you cry, your friends cry with you.

When you are happy, your friends share in the joy.

ANNIVERSARIES

1937 February 25 1982
With joy and thankfulness, we celebrate with our parents and grandparents,

MELLE and ANNE HAAN
(nee Grondsma)

their 45th Wedding Anniversary. "Leer my, O Heer, den weg door U bepaald, dan zal ik dien ten einde toe bewaren" (Psalm 119:17).

This prayer our parents lived by and taught us, their children:
Klaaske & Gerry Stoffelsen
Hilda & Jim Visser
Joanne & Arthur Dechene
Cindy & Sweitz Slotegraaf
Anne & Rink Duiker
and 17 grandchildren
Home address: 36 Manor Park Cr., Guelph, ON N1G 1A1

1957 March 15 1982
"Rejoice in your hope, be patient in tribulation, be constant in prayer" (Romans 12:12).

We are happy to announce the 25th Wedding Anniversary of our parents,

BERT and NELLY VISSERS
(nee Dreef)

We are very thankful to the Lord for giving us such wonderful parents, and pray that he will continue to bless and keep them for many more years of happiness together.

With love and congratulations from your children:

Yvonne & Jerry Klootwyk
Marlene
Robert — Abbotsford, BC

1932 1982
We, the children, grandchildren and great-grandchildren of, FRED and ANN WEENING
(nee Vander Veen)

invite all their friends, relatives and acquaintances to praise and thank the Lord for his mercies and to rejoice with us and them, as we celebrate their 50th Wedding Anniversary on February 11, 1982, D.V. How blessed we are to have parents, grandparents and great-grandparents whose wedding text and whose motto all through their married life has been Joshua 24:15c, "But as for me and my house, we will serve the Lord."

Their grateful family:

Frank & Rita; Grace & John, Doug, Amy, Elaine, Carrie
Sid & Sylvia;
Fred & Carol; Jason, Adrian & Irene; Lindsey Ron & (Mary), Martin, Deborah, Maria, Jonathan, Jeffrey
John & Sandra; Annette & Mike (engaged), Shirley, Fred, Ann-Marie, Stephanie, Joshua
Walter & Jean; Charlene, Juanita, Wesley, Derek
Fred & Maaike; Michael, Bradley, Shannon, Jennifer
Pete & Linda; Charlotte, Jeffrey, Justin, Jonathan
Gary & Trudy; Nicole, Kelly, Jeremy
Andrew & Carol; Ryan, Daryl, Rachael
Harry & Grace; Cheryl
O Lord! Great is Thy faithfulness!
Open house, Saturday night, February 13, 1982, in the Springdale Chr. Ref. Church Hall.
Tottenham, R.R.#2, L0G 1W0

OBITUARIES

"We know that in everything God works for good with those who love him" (Romans 8:28).

On Monday, January 25, 1982, after a brief illness, the Lord took to himself our dear husband, father, grandfather, and great-grandfather,

JACOB MAAN

at the age of 69.

Beloved husband of: Catharina Maan (nee Vander Kooy),
Dear father of:

Anne & Tony Verkaik — Springdale, Ont.

Jean & Hank Meyer — Brampton, Ont.

Jane & Harry Horlings — Springdale, Ont.

Irene Verkaik — Newmarket, Ont.
Brian & Jo Anne Maan — Springdale, Ont.

14 grandchildren and 3 great-grandchildren.

The funeral took place January 28, 1982, in the Springdale Chr. Ref. Church. Rev. J. Van Dyk officiated. Home address: 183 Park Ave., Newmarket, ON L3Y 1T9

Psalm 116 Psalm 103
The consistory and congregation of the East Chr. Ref. Church of Strathroy, Ont., extend their sincere Christian sympathy to Mrs. Gerda Schalk and family with the sudden passing away, on January 11, 1982, of husband, father and grandfather,

MR. FRANK SCHALK

On January 20, 1982, the family was once again saddened by the loss of a loved one. We extend our sincere Christian sympathy to Mrs. Joanne Schalk and her children with the sudden passing away of husband and father,

MR. PIETER SCHALK

He served our congregation faithfully as deacon and elder. We are grateful for the Christian testimony of Mr. Frank Schalk and his son Mr. Pieter Schalk.

In this time of bereavement may the sustaining grace and the comfort of our Lord be with the families.

"Those who trust in the Lord, are like Mount Zion which cannot be moved, but abides forever" (Psalm 125:1).

Suddenly on January 20, 1982, just nine days after the Lord called his father home, he also called home his oldest son, our dear son-in-law, brother-in-law and uncle,

PIETER CORNELIUS SCHALK

May the Lord comfort our daughter, sister and aunt, Joanne and her children.

Father & Mother, Henry Pranger
Jake & Connie — Strathroy
Hugh & Patsy — Parkhill
John & Sylvia — Agassiz, BC
Jannette & Adrian — Richmond, BC

Henry & Mary-Lee — Belmont
Earl & Brita — Strathroy
Cor & Diane — Strathroy
Mary — Calgary, Alta.
William & Susan — Strathroy
nieces & nephews
R.R.#5, Strathroy, ON N7G 3H6

"Wees getrouw tot den dood en ik zal u geven de kroon des levens" (Openbaringen 2:10b).

Op 27 januari, 1982, heeft de Here op zijn tijd tot zich genomen onze lieve vader, groot- en overgrootvader op de leeftijd van 88 jaar,

WILLEM DE ROOS

Sedert 30 juli, 1965 weduwnaar van Anna Afke Zwaagstra.

Kinderen:
Sjoerd & Bonnie De Roos (nee Visser) — Hoogvliet, the Netherlands

Oscar & Corrie De Roos (nee Van Haren) — R.R.#3, Mountain, Ont.

Piet & Geertje Schuurmans (nee De Roos) — Ottawa, Ont.

en klein- en achterkleinkinderen.
Begravenis vond plaats in Ureterp, Fr., the Netherlands, op 30 januari, 1982.

Hoogvliet, the Netherlands

Classified Advertising

OBITUARIES

The consistory of the First Chr. Ref. Church of Kemptville, wants to express their sympathy to family Oscar De Roos at the passing away of their father,

MR. WILLEM DE ROOS

Mr. De Roos was one of the founders of our church, which he served as elder. We gratefully remember his faithful service and example, and hope that God's sure promises will comfort the family in their bereavement.

For the consistory: Rev. J.C. Derksen, Pres.; Peter Schaafsma, Clerk, Kemptville, Ont., January 27, 1982.

OBITUARIES

Suddenly on January 14, 1982, God called home to be with him forever, my dearly loved husband,

HENK DUBBINK

at the age of 53 years.
"Do not let your heart be troubled. Trust in God; trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you" (John 14:1,2).

Beloved husband of: Helen Dubbink (nee Hoekjen). Funeral services were held January 18, 1982 in the Mountainview Chr. Ref. Church, Grimsby, Ont.
Home address: R.R.#1, Smithville, ON L0R 2A0

TEACHERS NEEDED

Alberta

The Calgary Christian School

invites applications for the following possible openings in teaching positions for 1982-83:

- **Primary** (applicants with music education will have preference)
- **Remedial**
- **Junior High — Language Arts**
- **Junior High — Math, Science**
- **Secondary Business**
- **Senior High Counseling**
- **Vocal and Instrumental Music**
- **Senior High — Social Studies**
- **Senior High — French**

Arrangements can be made for interviews in Ontario, Michigan and Iowa around March 1, 1982.

Please inquire or apply to:

Ulrich Haasdyk, Principal
Calgary Christian School
2839 49th Street, S.W., Calgary, AB T3E 3X9
Phone: (403) 242-2896 (school)

IMMANUEL CHRISTIAN SCHOOL in Lethbridge, Alberta

is now accepting applications for the 1982/83 school term. Our school currently offers christian instruction to 675 students in kindergarten through grade 12.

Besides definite full time openings in both,
Special education and library

we anticipate vacancies in other areas of the school as well.

If you are interested in becoming part of a staff that attempts to proclaim the lordship of Jesus Christ in education, then apply today!

Send all correspondence to:

Mr. H. Korhonenbelt, Principal,
Immanuel Christian School,
802 6th Ave. N., Lethbridge, AB T1H 0S1
or call: 328-7195 or 328-4783

EDMONTON Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

kindergarten

elementary — primary and upper

junior high — language arts, social studies, math, French, art, drama (or combinations thereof)

high school — industrial arts, counsellor, business education, math, chemistry (or combinations thereof)

assistant principalship — elementary junior high

We have the added services of two curriculum coordinators; for grades K-6 and 7-12. The four schools in our system also have a number of staff members as resource teachers for the system.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects His claim on life, is fertile soil in which to grow personally and professionally.

The **Edmonton Christian School** community, with over seventy teachers, continues to plan for good facilities, positive working conditions, and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact us.

H.P. Visscher
14345-McQueen Road, Edmonton, Alberta T5N 3L5

Education in the Age of Computers

Is your school adapting itself to the current new technology with the purchase of new equipment or with the addition of new courses to the curriculum program? Let us know. *Calvinist Contact*, Education Page, 99 Niagara St., St. Catharines, ON L2R 4L3

TEACHERS NEEDED

British Columbia

Pacific Christian School

671 Agnes St., Victoria, B.C. V8Z 2E7

Due to expansion we need

3 additional teachers for September, 1982

Grade 1

Grade 2 - 3

Grade 4

Interested teachers are invited to contact the Principal:

Mr. R. Sutton
(604) 479-9365

The Houston Christian School Society

invites applications for the following teaching position for 82/83,

grade 5/6 home room

with

science grade 7 through 10

Houston Christian School is located in the beautiful Bulkley Valley in central B.C.

Contact the Principal

H. Vandermeer, Box 237, Houston, B.C. V0J 1Z0

(604) 845-7736 (school) Phone: (604) 845-7907 (home)

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

We have definite openings for the 1982/83 school year in the areas of:

Mathematics

Science — general, chemistry, physics

Business education — typing, accounting

and possible openings in other major subject areas, requiring a background of several majors and/or minors and a broad range of interests.

Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application with resume, references, and credentials to:

15353 92nd Ave., Surrey, B.C. V3R 1C3

For further information contact:

F. Herfst, Principal

604-581-1033 (school) or 604-524-6753 (home)

Ontario

Trinity Christian School

invites applications for the position of

principal

for the start of the 1982-83 school year.

Trinity has K through 8 with 7 full-time and 2 part-time teachers.

For applications and information contact:

The Chairman of the Education Committee,

Mr. John Streefkerk,

c/o Trinity Christian School,

650 Walker's Line, Burlington, ON L7N 2E7
(416) 634-3052 (school) or (416) 336-2291 (home)

Lambton Christian High School

is seeking applications for the following positions for the school year 82/83:

- **vice-principal** — with both teaching and administrative duties
- **French major**
- **history major**
- **English, music, art and Bible**

or any combinations of the above.

Submit resume to the school at:

295 Essex St., Sarnia, ON N7T 4S3

Phone: (519) 337-9122

The Association for Christian Education of

St. Catharines

operating

**Calvin Memorial
Christian School**

**Beacon Christian
High School**

invites applications for

MUSIC TEACHER

Possibilities for: full or part time, vocal or instrumental, elementary or secondary. Experienced applicants preferred. Duties to commence September, 1982.

Inquiries and applications may be sent to:

Mr. Jack Zondag,
Calvin Memorial
Christian School,
300 Scott Street,
St. Catharines, Ontario,
L2N 1J3
(416) 937-6302

Mr. John Vriend,
Beacon Christian
High School,
2 O'Malley Drive,
St. Catharines, Ontario,
L2N 6N7
(416) 937-7411

TEACHERS NEEDED

British Columbia

DUNCAN: Duncan Christian School invites applications for a **grade 3 - 4** teaching position, commencing April 1, 1982. Appointment could possibly become permanent. Inquiries are also invited for a Junior Secondary **English/Social Studies** teaching position for the 1982/83 school year. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, B.C. V9L 3X9. Phone (604) 746-5341.

SMITHERS, B.C.: The Smithers Christian School Society has openings for 1982-83 in the areas of **Business and Social Studies** on the Highschool Campus, and possible openings in the **Elementary School**. Please send inquiries and applications to: Mr. R. Moeliker, principal, Box #3635, Richmond, BC V0J 2N0. Phone: (604) 847-4238 (school).

Ontario

BARRIE: Timothy Christian School invites applications for the position of **principal** for the 82/83 school year. Please submit applications and resume before March 1, 1982 to: Mrs. Hilda Dykstra, Secretary of the Ed. Committee, c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1. Phone: (705) 726-6621 (school) or (705) 728-0968 (home).

BROCKVILLE: City of the Thousand Islands. The John Knox Christian School will have two openings in September, 1982 due to retirement of present staff members. We invite applications for a) **principal-teacher** for the **intermediate grades** and b) **teacher** for the **junior grades**. For information and/or applications, contact: Mr. Gary Endhoven, Principal, John Knox Christian School, 137 Pearl St. E., Brockville, ON K6V 1R2 or phone: (613) 345-1101.

BURLINGTON: Trinity Christian School invites applications for positions in the **primary, junior, and intermediate** divisions. For applications and information please contact: Mr. M. Elzinga, principal, Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052 (school).

FRUITLAND: John Knox Memorial Christian School in Fruitland, requires a 1/2 time **remedial teacher** starting in May of the present school year and continuing in the school year 82/83. Inquiries should be directed to: William Slofstra, Principal. Phone: (416) 643-2460 and application and resume sent to: P.O. Box 27, Fruitland, ON L0R 1L0

GEORGETOWN: Georgetown District Christian School invites applications for possible openings for **all the levels** for the start of the 1982-83 season. For applications and information call: Mr. George Petrusma, R.R.#1, Georgetown, ON. School phone number: 877-4221; home phone number: 877-6444.

STRATHROY: John Calvin Christian School of Strathroy, invites applications for a possible opening for the position of **principal** for the 82/83 school year. Our school has kindergarten through 8 plus a remedial program. Applicants should be innovative in curriculum development and be able to provide leadership in a community that seeks to continually develop the character of Christian education in Strathroy. Please send application and resume to: Mrs. Grace Paas, Secretary to the Board, R.R.#5, Strathroy, ON N7G 3H7. Phone: (519) 245-1934 (school); (519) 245-0528 (home).

Classified Advertising

TEACHERS WANTED

Ontario

LONDON: London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Phone: (519) 455-4360. Qualified teachers are invited to submit applications, including references, academic transcripts and resume, for positions in **biology** and **fine arts**. Additional vacancies are possible. Please send your application to: W. Drost, Principal.

TORONTO: Toronto Central Christian School is inviting applications for a **primary teacher** (grades 1 through 3). Duties to commence in **March 1982**.

We are also soliciting applications for the position of **teaching principal** for the 1982-83 school year. Please direct applications and resumes to: Miss Hilda Roukema, principal, 55 Salisbury Ave., Toronto, ON M4X 1C5. Phone: (416) 968-2036 (school).

HELP WANTED

2 single persons to work on large cash crop farm in southern Alberta, starting April 1, private housing supplied; references required. Phone [403] 345-3156 or write: Box #1314, Coaldale, AB P0K 0L0

Do you have experience in fabricating, designing and drafting? We have a position available for a person interested in sharing the growth, profit and responsibilities of a small, successful company in S.W. Ontario. Apply to Box #4668, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Permanent position available on modern **dairy, grain and corn operation**; located near Winnipeg, automated Harvestore feeding and manure handling systems, and parlour pipeline milking; 3-bedroom home available. Apply stating references, experience, age and marital status and wages expected to: Box #4665, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

ACCOMMODATION

HAMILTON: Wanted in the West Mount Hamilton area, an apartment in house for two working girls. If available, please contact after 5:00 p.m.: (416) 525-7815 or 679-4522.

EXCHANGE

Which couple would like to exchange their car and cabin-trailer (caravan) or motor home in Ontario for a car (Peugeot 504) and caravan (Solifen) in The Netherlands, from July 19 until August 15, 1982? Phone: (416) 987-5224 or write: A. Vanderspruit, R.R.#2, Newcastle, ON L0A 1H0

Considering a home exchange for your vacation? Advertise in C.C.

PERSONAL

Female in southwestern Ontario driving to B.C. wishes passenger to share expenses (preferably female). Leaving mid-April. After 6 p.m. call [519] 482-3539.

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

Gentleman, 29, a city dweller whose interests include politics and creative writing seeks attractive lady, 20-30, for long lasting relationship. Write to: Box #4663, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Young man would like to meet and correspond with a devoted young Christian woman, 32 years of age or younger, in southern Ontario. Replies to: Box #4669, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

EMPLOY WANTED

16 year old male is seeking employment on a **farm** or will do anything; can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

HELP WANTED

REAL ESTATE

73,000 CAGE LAYERS: production quota; fully automatic; 10 room home; all buildings in excellent condition; good financing available. **4,500 BROILER BREEDERS:** 122 acre sandy soil; 12 acres asparagus planted; FCC mortgage.

275 ACRE: dairy, registered Holstein herd; large quota; all equipment; 3 homes.

185 ACRE: dairy, registered Holsteins; quota and equipment; 2 homes; or land and buildings only.

178 ACRE: dairy, grade Holstein herd; quota and equipment; vendor hold 1st mortgage.

Keith Miller Realty

Dunnville, Ont.

[416] 774-7624

evenings: [416] 774-4077

COTTAGES

CAMP GROUNDS

COTTAGES

The March 5th issue of Calvinist Contact

will contain a special magazine format **CAMPING & RECREATION** issue.

As a vacationer look to it for ideas in organizing your summer vacation. Campground resort owners who would like to advertise in it should contact us before February 15th.

Calvinist Contact

Camping & Recreation

99 Niagara St., St. Catharines, ON L2R 4L3

FOR SALE

Farm for Sale

3 miles from Smithville; 100 acre dairy farm; excellent land; modern home; cattle barn; 3,450 sq. ft.; good drive-in shed. Apply to: Mrs. H. Dubbink, R.R.#1, Smithville, ON L0R 2A0. Phone: (416) 957-7386.

Pet Shop

for sale in S.W. Ontario; price very reasonable; good location, near mall; right business for a family project; owner willing to train. Call: 1-519-542-4745 any time.

BUSINESS

CAN YOU QUALIFY?

Are you earning \$20,000 to \$50,000 yearly, or \$30.00 hourly on a part-time basis? Let us show you how

Dynamic Christian Company offers 100% protected territories in one of the soundest business opportunities in North America. We supply proven success formula, immediate cash flow, expertise, administration and training, complete package and exclusive licence. Company financing available to qualified applicants. Willing to open corporate books. Write to or call:



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P.O. Box 6473
Stn. "D"
London, Ontario
Canada N5W 5S4
[519] 455-3133
[519] 455-9333

Evangelistic material in Arabic

Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.

Write:

Arabic Department

The Back to God Hour,

P.O. Box 5070,
Burlington, ON L7R 3Y8

REAL ESTATE

Industrial Building for Sale: (#6 Hwy., Durham, Ontario); in excellent condition; 11,000 sq. ft. on one level, flat roof, office at front; loading ramps; building may be split for 2 separate industries; \$215,000, terms available. Call D. Baxter, (519) 369-3103 or 369-2414. John J. Coutts Ltd. Realtor
Box 298, Durham, ON N0G 1R0

DRAYTON: 150 acre dairy and broiler operation; selling complete with 50 cow herd; ample milk quota; young stock; machinery; feed; equipment; broiler quota; choice land nearly all workable and systematically tile drained; all buildings in excellent condition; this is one of the best available; owner will hold a first mortgage. Call J. Mayne: (519) 638-2664.

DRAYTON: 146 acre dairy operation; 32 cow herd; No. 1 and M.S.Q. quota; young cattle; machinery; and feed; good comfortable 4-bedroom farm home; good small set-up; asking \$315,000.00 with owner financing. Call G. Wiers: (519) 638-2608.

HURON COUNTY: 50 acres with almost new steel frame insulated barn; 3-bedroom home, kitchen, livingroom, and dining room; ideal for beef, pullets, sheep, etc.; land partially tile drained; owner anxious to sell; asking \$150,000.00. Try your offer.

WAINFLEET AREA: 138 acres; 50 tile drained; \$60,000.00 mortgage at 13%; asking \$140,000.00.

WELLANDPORT: 86 acres; veal calf farm; 30,000 sq. ft. of good barns; could be converted to chickens or hogs; two houses; asking \$318,000.00.

DAIRY FARMS FOR SALE

Being sold as going concerns. Complete with cattle, quota, machinery. All sizes, acreage in Southern Ontario. Phone or write for our free catalogue.

VANDERZWAAG REALTY LTD
636 Upper James St., Suite 301,
Hamilton, Ontario.

Phone:

Office:

(416) 387-9100 or (519) 638-3319

Home:

(416) 389-2380

FARMS

200 ACRE DAIRY OPERATION: 85 tie-ups, loafing barns; 4 silos, and 3 granaries; full line of equipment; 135 head of cattle; 822 litres #1, 183,000 #2; large machine shed; active gravel pit; 8 room house; close to Orillia.

GENTLEMAN'S FARM with new home and older home; good barns, full line of equipment; approximately 50 head of purebred Herefords; asking \$195,000.

297 ACRES close to Lindsay, excellent for beef farm; good 4 bedroom house and barns; approximately 175 acres workable; this is a forced sale; \$170,000.

148 ACRE DAIRY SET UP: full line of equipment; 125 acres workable; pipe line milker; \$129,000; mortgage at 8 1/2%; excellent starting farm.

Henry Zwiers, Sales Rep.,
705-325-6193,

res. 705-326-4131,

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OF CANADA,
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107 Mississauga St. E., Orillia

Harold Workman Real Estate Ltd.
Clinton, ON
519-482-3455

Approximately 100 farms for sale — cash crop — dairy — beef — sow — hog — layer hens — broiler — poultry breeder — sheep — general and hobby farms.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

Far flung alumni

by Virginia La Grand
Maritimes

Hardly any young people from the Maritimes go to Calvin College and Seminary, nor do many Calvin graduates come to the Maritimes. It is a little surprising, then, to find here the first Canadian Calvin Alumni Association Chapter to officially organize and apply for a tax exemption number.

Active since 1979, the group solicits \$5 memberships from alumni and associates throughout the Maritime provinces and Quebec. Although its meetings have been held variously in Halifax, Dartmouth, Truro and New Glasgow, it calls itself the Halifax Chapter.

At its fall meeting this year the chapter carried on its two basic activities: a kind of continuing education for the members and encouraging the few Maritime Calvin students.

Most of the Calvin alumni in this Chapter didn't know each other at college, and some of them would have difficulty locating Calvin's Knollcrest Campus, let alone finding their way around on it. One focus of the society is, therefore, finding out about Calvin today. In October 1980 the director of Alumni Relations, Dr. Richard Eppinga showed alumni here some of the Calvin admissions material and discussed with them the scholarships and assistance available to students from the Maritimes.

One way of testing their own college education at Calvin and putting it to use is group discussion of books written by Calvin faculty.

The second focus of the Maritime alumni's interest in Calvin is to give some encouragement and support to students from the Maritimes who do go to Calvin. This November the group awarded its third "Atlantic Scholarship" to Wilma Kamphuis of Prince Edward Island. Previous winners have been Emily Drost of Fredericton, New Brunswick and Wilma Dykerman of P.E.I.

The Scholarship Committee asks Christian Reformed Church bulletin clerks to advertise the scholarship, and applications are welcomed from Christian students in the Maritimes and Quebec.

The alumni hope that their scholarship program will draw enough interest on the basis of selection and request for contributions so that the Maritime young people who do go to Calvin will be noticed and encouraged.

At the very least The Halifax Chapter hopes that the "Atlantic Scholarship" will encourage discussion of the reasons for attending a Christian university.

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Events

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LET'S PLAY CHESS

Editor: Pete Laver

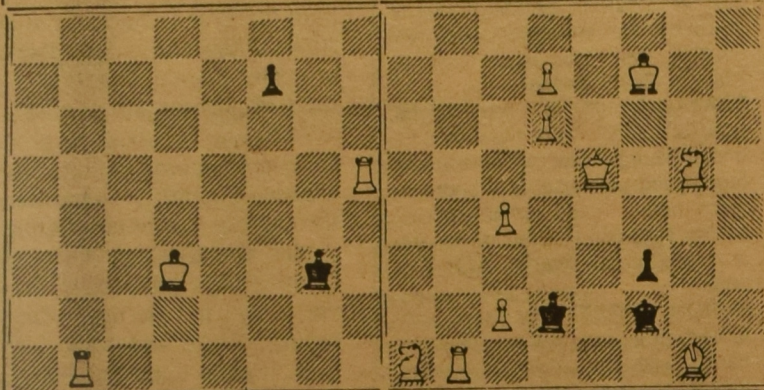
FIRST SERIES OF PROBLEMS IN FEBRUARY

#904

W. Speckmann,
Germany, 1955
2

#905

J. Hartong,
Holland, 1942
3



3-mover 3 pts.

2-mover 2 pts.

Notes

1. The February problems will feature two three-movers and two two-movers due to popular demand. Both positions this week contain few Black defenders. White's plans vary a lot from problem to problem.
2. Please give the key, threat (if any), and all variations for #904, and the key and threat (if any) for #905.
3. The deadline will be given next week.

Bed and breakfast concept to develop Reformed community ties



by Harry A. de Vries

In order to foster contact and fellowship within the Reformed community across Canada, *Calvinist Contact* will run a special "Hosting Your Way" column in the March 5th Camping and Recreation Issue. Those people within the community who would like to provide bed and breakfast for

travellers this summer for a modest fee, or for that matter for free, will be able to list their names and addresses in that column, free of charge.

Vacationers who may wish to take advantage of the opportunity to stay over will be able to make arrangements on their own with their prospective hosts. Perhaps the primary results of the column

may only be reciprocal arrangements between hosts and travellers. But *Calvinist Contact* hopes that in the long term the idea will become an accepted one within the general Reformed community.

The hostelling idea is not totally new. There are Canadian hostelling associations for this purpose. The Mennonites, too, publish a biennial catalogue called "Mennonite Your Way" for the same purpose but with an emphasis on the communion of the saints. C.C.'s concept is designed to foster similar ties.

Most Reformed churches in Canada have been mailed posters that could be used to advertise "Hosting Your Way" with church buildings. One respondent has already mentioned that the program is the best idea of the church in years. "I, as well as others," writes Christianne Dresselhuys of Vancouver, "would like to take a car-type vacation through Canada and stay at reasonable places. I've done it once, but could find only a few bed and breakfast establishments." And she added, "I'd love to meet people of our churches this way as well as travel on a low budget."

"Hosting Your Way" is intended to be another *Calvinist Contact* community service similar to the spring "Job Market" that will again be featured next month.

CALENDAR of EVENTS

- Feb. 13 H.D.C.H. Women's Guild Variety Evening at 8 p.m. in the H.D.C.H. auditorium. Tickets available at the door.
- Feb. 11 CLAC Annual Meeting, Local #104, at The King's College Edmonton, Alta., 8 p.m.
- Feb. 19 Georgetown annual bazaar, in the Holy Cross Church auditorium, Maple Ave., Georgetown, Ont. Proceeds for the Georgetown District Chr. School. 2 p.m. - 10:30 p.m.
- Feb. 19, 26 An Inside Look at the Synod of Dort. Six session evening
- Feb. 25 James Ward in concert in the Covenant Chr. Ref. Church, St. Catharines at 8:00 p.m. \$3.50 per person or \$10.00 per family rate. Tickets sold at Beacon Chr. High School, St. Catharines.
- Feb. 26-27 Annual meeting of the Evangelical Theological Society of Canada, Canadian Theological College, Regina. After the highly successful meeting last spring in Toronto on the theme "Church Renewal in Canada Today."
- Feb. 26 James Ward in concert, Smithville Christian High School, Smithville, Ont.
John F. Schuurman presents one-man play by Charles Spurgeon entitled *Eccentric Preachers*, St. Catharines, Ont.
- Feb. 27 James Ward on Ontario New Horizon tour.
- Mar. 6 James Ward in concert, Peoples Church, Toronto, Ont.
- Mar. 5, 12, 19, 16 course on one of the most significant events in Reformed church history. To be conducted by Don Sinnema, Ph.D. candidate in historical theology at the University of Toronto. \$30 registration fee. Call (416) 979-2331 for registration and more information. Institute for Christian Studies, 229 College Street, Toronto, ON M5T 1R4.
- Mar. 13-21 Canadian Home Bible League's multi-media tour in South-west British Columbia. Don Van Polen shares "God's World and God's Word" and his new program "All Nature Sings."
- Apr. 1-3 Canadian Home Bible League banquets will be held at: April 1 - Beacon Motor Inn, Jordan Station, Ont.; April 2 - Triumph-Sheraton Hotel, Keele & 401, Toronto; April 3 - Peel, Maryborough & Drayton Community Centre, Drayton, Ont. Share and watch on a 21 foot screen "Explore Emerging Africa."
- Apr. 26-28 Conference on the Spiritual and Clinical Interface in Holistic Care. Speaker Dr. Howard Clinebell, at the University of Alberta, Edmonton, Alta.
- May 21 All-Ontario Young Calvinist Convention, University of Western Ontario, London, Ontario, May 21-24.
- May 21-24 All Ontario Young Calvinist Convention, University of Western Ontario, London.

Join us in praise through music and song!

H.D.C.H. Women's Guild VARIETY EVENING

Saturday, February 13, 1982 at 8 p.m.
in the H.D.C.H. auditorium

As well as the H.D.C.H. band, there will be vocal duets and solos, accordion, flute, violin and piano, brass and audience participation.

Special student and family rates

Tickets available at the door

"Attention ALL Young People"

It's time again to register for the
"Eighth All Ontario Convention"
which will be held in the

University of Western Ontario in London
on May 21 - 24, 1982

The theme for this year is "INTO THY HANDS." It'll be a great weekend of faith, fellowship, and service.

It's a weekend of sharing our faith with others, having fellowship with fellow conventioners, and witnessing in the community.

This is the time where we can learn how to pray, build each other up in our faith and how to commit our lives fully to Christ.

For information and your registration form, contact your league secretary.

So register now for this terrific weekend!

Hope to see you all there.

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Installation Service

On Sunday, February 14, 1982, our congregation and guests hope to witness the installation of our new pastor.

Rev. John Tenijenhuis

The service will begin at 10 a.m. in our church at 52 Joseph Palement in Dollard des Ormeaux, Que. and every one will be most welcome.

The service will be led by our Counselor and Assistant Pastor, Rev. H. Uittenbosch and our previous pastor, Rev. M.D. Geleynse, who is now working in Quebec City at the Faculte de Theologie Reformee of Institut Farel.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Feb. 5	Wed. Feb. 3	Fri. Jan. 29-10 a.m.	Wed. Jan. 27-noon
Fri. Feb. 12	Wed. Feb. 10	Fri. Feb. 5-10 a.m.	Wed. Feb. 3-noon
Fri. Feb. 19	Wed. Feb. 17	Fri. Feb. 12-10 a.m.	Wed. Feb. 10-noon

Books

Education

Case of a difficult child

City Kid, Mary MacCracken, Little, Brown and Company, 1981; hc., 280 pp., \$16.95. Reviewed by Frank Groenewold, Maple Ridge, B.C.

This book contains a true account of how a teacher, Mary MacCracken became involved in the education of a child with severe social, emotional, and academic problems. Mary MacCracken had taught emotionally disturbed children for several years, but when her school received state approval, she had to

return to university in order to obtain certification as a teacher. She gives an account of her difficulties with course selection, course conflicts, and registration after a twenty-five year absence from formal studies. While she was taking various theory courses at university, she frequently asked herself, "But where are the children?" She felt frustrated not working with children knowing that she must take theory courses in order to be certified.

Then, because of her previous teaching experience, she was chosen to work as a therapeutic

tutor in one of the city schools. The use of therapeutic tutors was a pilot project sponsored jointly by the school system and the local mental health clinic. The first child she tutored was a boy in grade two who already had twenty-four arrests for truancy, theft and arson. It is not within the scope of this review to recap the whole story; however, MacCracken tells of the struggles and triumphs, setbacks and successes she experienced while tutoring Luke, the boy in grade two. She also explains some of the methodology she used, not only in

upgrading his academic skills, but also in dealing with his social and emotional problems.

The book is a true case study written in the form of a novel which makes it enjoyable to read.

It will be of interest to educators, counsellors, and anyone else who works with children, especially those with academic, social, and/or emotional problems. I recommend this book.

Geography

Jerusalem guide



ST. STEPHEN'S GATE: Following the traditional route from the Mount of Olives, a Palm Sunday procession of the Latin Rite enters Jerusalem through St. Stephen's Gate. (Plate 137).

Jerusalem, City of Jesus. An Exploration of the Traditions, Writings, and Remains of the Holy City from the Time of Christ by Richard Mackowski, S.J./Photography by Garo Nalbandian; William B. Eerdmans Publishing Co., Grand Rapids, MI; Oxford University Press, Don Mills, ON; cloth, 221 pp., \$29.95 (U.S.). Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

The city of Jerusalem is held in reverence by three of the world's major religions: Christianity, Judaism and Islam. Despite the political turmoil and threats of violence by the P.L.O., the ancient city continues to

attract tourists, pilgrims and scholars from all over the world. Here King David ruled and King Solomon's magnificent temple was built. Our Lord frequently visited the city and died outside its gates. Psalmists have sung about it. Crusaders fought over it.

This new book by Richard M. Mackowski offers a worthwhile study of the city's fascinating and inspiring history. It is not just for the scholar but also for the tourists who plan to go to Israel, pastors and teachers. Geographical and archeological features of Jerusalem, such as the hills, valleys and roads are carefully discussed. Special attention is given to the major sites associ-

ated with the life, death and resurrection of our Lord.

Mackowski has provided an aid and guide for the reader - a study of the Holy Week, an outline of the history of Jerusalem, extensive notes on each chapter, glossaries of Arabic, Greek, Hebrew, Aramaic, Latin and other near eastern words and phrases, plus a bibliography and an index. I am particularly impressed by the 150 full-colour photographs by Garo Nalbandian, and the maps and figures. These items make the book all the more attractive. Congratulations to Eerdmans for making this fine quality work available to the public in such a beautiful format.

Doctrine

Why we need creeds

Four Essays on the Confessions, Reformed Fellowship of Canada, 1979; pb., 26 pp., \$2.50. Reviewed by Theodore Plantinga, Department of Philosophy, Calvin College.

Can creeds written in the sixteenth and seventeenth centuries serve the church adequately in the twentieth century? The Christian Reformed Church, it appears, is not sure, for its Synod of 1979 appointed a committee "with the mandate to draft a contemporary testimony." How such a "testimony" might be used remains to be seen.

The four authors of this booklet also reflect on this question. Prof. Johannes Vos writes: "... rightly understood, there can and should eventually be a new confession. Progress did not stop when the Post-Reformation confessions were formulated. We need more,

but we certainly do not need less." Prof. Herman Hanko, however, argues that "it is questionable whether the church today has the spiritual strength to write creeds."

The four essays that make up this booklet represent useful reading. Instead of succumbing to the old argument that our confessions do not function in the life of the church because no one reads them, we should do what we can to dust them off and demonstrate their continuing relevance.

The most stimulating of the essays is the one by Rev. Neil Pronk. Pronk writes that, "If there is one word which characterizes (the Confessions) it is the word 'sola' — alone: Christ alone; the Word alone; grace alone; faith alone." His essay — and the entire booklet — serves as a valuable reminder of what was at stake when the Three Forms of Unity were composed.

Ecclesiology

A church history book

Understanding Eastern Christianity, George Every, G.R. Welch, 1980; pb., 137 pp., \$12.35. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

This book contains a series of profound and scholarly lectures which are a serious attempt to come to grips with the theological, political and cultural differences that have contributed to the perpetuating division between west European and eastern churches.

How do we understand eastern Christianity? What was the impact of the Crusades upon the east? How did Christians fare and develop under the rule of Islam?

Why were eastern Christians against submitting to the Pope?

George Every, an orientalist and lecturer at Oscott College, Sutton Coldfield, England, hopes that a new look at the theological differences between east and west will lead to the healing of the relationships between Rome and the Orthodox churches found in Russia and Rumania, the Copts in Egypt as well as other traditional Christian churches scattered throughout the east.

This short history of eastern Christianity will help the students of church history or ecumenism appreciate the special characteristics of eastern churches. It is also a useful guide for anyone interested in the history of dogma.

Biography

A piece of Canadian history

Robert Laird Borden, A Biography, Volume II: 1914-1937, Robert Craig Brown, Macmillan of Canada, 1980; cl., 256 pp., \$24.95. Reviewed by Aileen Van Ginkel, Toronto, ON

The second volume of R.C. Brown's biography of Robert Borden, Canada's eighth Prime Minister, begins with the decision in August, 1914 for Canada's involvement in what came to be World War I, and closes with Borden's death in 1937. Borden's story is intertwined with those of many other public figures and of his friends and family, but in Brown's treatment of his life, Borden's story becomes Canada's story.

Brown depicts, through a biographical format, a nation whose character was very much changed by the time it had undergone a war, a period of prosperity and a period of depression. The growth

of an industrialized economy and the gradual emergence of Commonwealth relationships, replacing those of the British Empire, are just two of the themes which characterize Canada from 1914 to 1937.

Borden's roles in these developments are traced and recorded in an easily readable style; furthermore, Brown's interpretations — cautious, but sometimes controversial — are helpful in understanding this important period of Canadian history. Those interested in the history of Canada and those engaged in a formal study of it would do well to read this biography of an eminent Canadian, written by an eminent Canadian historian.

Bible Study

A New Bible Study Aid

The N.I.V. Complete Concordance: The Complete English Concordance to the New International Version, prepared by Edward W. Goodrick and John R. Kohlenberger III, Zondervan/Mitchell, 1981; hc., 1044 pp. Reviewed by Theodore Plantinga, Department of Philosophy, Calvin College.

The New International Version of the Bible has been warmly received and is now in wide use. Hence, it is only appropriate that a complete concordance be published. This has now been done by Zondervan Publishing in a handsome, easy-to-use volume.

The print is a bit small, but this does help to keep the book smaller (and presumably cheaper than it would have been otherwise). **Nelson's**, which is the concordance for the Revised Standard Version, has larger print, but it is also much bulkier.

A concordance enables us to track down the separate occurrences of the words used in the Bible. The **N.I.V.** Concordance, is, of course, organized by the English words used in the translation. It presupposes no knowledge of Greek or Hebrew. However, it can easily be used in conjunction with **Young's Analytical Concordance** (which is based

on the King James Version) to determine what the original Greek or Hebrew word was. **Young's** presents the Greek and Hebrew words both in the original script and in a transliterated version using our alphabet. This makes more refined Bible study possible for people without academic training in theology and the biblical languages.

Perhaps Zondervan will one day produce a more elaborate **N.I.V.** concordance along the lines of **Young's**. This is surely not a vain hope, for Zondervan has published an impressive line of Bible study aids involving the original languages.

Are you planning to buy a book reviewed here?

Let your bookseller know where you read about it.

Books

Education

TMI: Can it help cure depression?

Releasing Children from Depression by Lenora F. Butler and Solveig Miezitis; The Ontario Institute for Studies in Education, Toronto, Ont., 1980; pb., 56 pp., \$5.25. Reviewed by Frank Groenewold, Maple Ridge, B.C.

The authors of this handbook discuss depression in children and the Teacher-Mediat-

ed Intervention (TMI) model they developed to help teachers and consultants bring about change in the depressed child's behaviour. The authors begin by describing what depression is and how evident it is among children in regular classroom situations. Many specific behaviours and characteristics are explained and these are cross-referenced with specific strategies that the teacher can use in the classroom. The

authors then describe the TMI model. They state that "The approach focuses on the collaborative relationship between teacher and consultant in all phases of the process — assessment, problem solving, and implementation of a plan of action." They explain how these three phases can be carried out. The authors then describe the consultant's role at length in the use of the TMI model.

Included in this handbook is a short section on suggestions to give to parents who have indicated an interest in a TMI program at their school. The authors explain how parents are also able to use this model in the home setting. Four case studies and a classroom observation guide have been included in the appendix.

In **Releasing Children** the authors have described and ex-

sequential manner. The handbook is concise and to the point, well-written and easy to read. I feel that the material is very relevant today since there are many depressed children in our society. I highly recommend the handbook to teachers, consultants, counselors, and psychologists.

Sociology

Southeast Asia: Another holocaust with horrifying dimensions

Sea of Heartbreak by W. Stanley Mooneyham; Logos International, Plainfield, N.J. 1980; pb., 228 pp., \$2.95. Reviewed by Rev. M. Pool, Edmonton, Alberta.

In this book Mooneyham describes the horrible plight of the South East Asian refugees: why they became refugees, the world's response to this problem, and World Vision International's relief efforts on their behalf. It is unpleasant reading but must be read lest the "Southeast Asian Holocaust" be forgotten.

The title suggests the agonizing events related in the book, namely how the Sea of China became the place where the hearts of many refugees, fleeing for freedom, were broken due to many tragedies. It is valuable in

that it describes what many of us, although we may have been involved in refugee resettlement, may not know, such as the rape, theft, and murder to which they were submitted. It came as a shock to me to read that Thai fishermen are reluctant to fish the Sea of China since their nets too often bring up the skeletal remains of the thousands of drowned refugees.

This book is also valuable in that it points out the international indifference that long existed regarding the refugees' plight. How many of us know that shipping companies instructed their crews not to heed the S.O.S. signals of refugees in distress since offering aid (rule number 1 on the open seas) would interfere with their pursuit of mammon?

Finally, the book is valuable in

that it tells us how World Vision brought relief to the refugees in distress at sea.

Sea of Heartbreak will help us to understand that the tragic experiences of many Southeast Asian

refugees, whom we may have helped resettle, may have emotionally scarred many of them for life. They will continue to require our compassion and understanding.

Biography

Zaire experience

No Fear in His Presence, David Dawson, M.D., Regal Books/Mitchell, 1980; cl., 192 pp., \$9.95. Reviewed by Rudy W. Ouwehand, Cobourg, ON

In 1977 Dr. Dawson, recently graduated from Medical School in Canada, decided to join a medical missionary team in Zaire. Within a few weeks of his arrival he and his fellow missionaries were trapped in a

war between loyalist Zairian forces and Katangese guerilla invaders.

This true account of their weeks under rebel rule and their final escape is an exciting and inspiring Christian adventure story. God's help is very real and near to this daring group of doctors and nurses and their families.

The story is well written. I found it hard to put down. I highly recommend this excellent book to all readers of **Calvinist Contact**.

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